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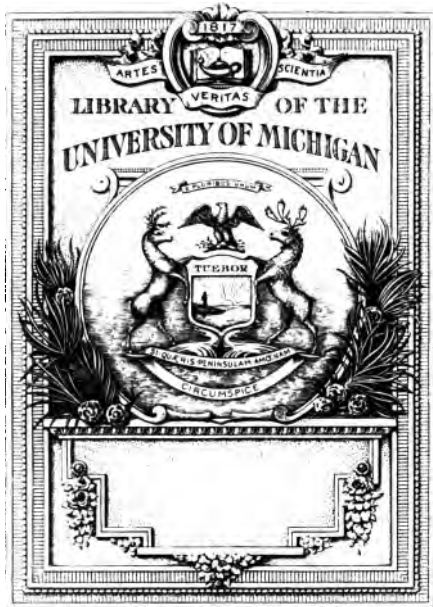
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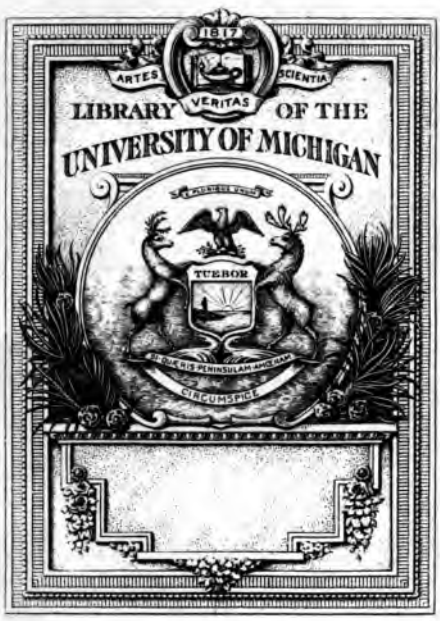
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# PROSODIA GRÆCA,

SIVE

# METRORUM GRÆCORUM

EXPOSITIO:

NECNON

DISSERTATIO, ANGLICE SCRIPTA,

DE USU DIGAMMA

IN

HOMERI CARMINIBUS;

EJUSDEMQUE

*REGULIS HEXAMETRORUM PRÆCIPUIS:*

CUI ADJICIUNTUR

ILIADIS

LIBER PRIMUS ET PARS SECUNDI,

CUM

*NOTIS.*

STUDIO

GEORGII DUNBAR, S.R.S.E.

ET IN ACADEMIA EDINENSI LITT. GR. PROF.

EDINBURGI:

IMPENSIS BELL & BRADFUTE.

VENEUNT LONDINI APUD LONGMAN, HURST, REES, ORME, & BROWN.

1815.

PARS I.

# PROSODIA GRÆCA,

SIVE

# METRORUM GRÆCORUM

PER REGULAS ET EXEMPLA

EXPOSITIO.

*IN USUM STUDIOSÆ JUVENTUTIS.*

85.56
D7

# PRÆFATIO.

QUÆRENTI sæpe quem potissimum De Prosodia Græca librum discipulis meis commendarem, ut aliquid jam hujus artis et studii cognitionis perciperent, nullus mihi adeo copiosus et ab omni parte ad eosdem ita accommodatus videbatur, ut ex eo, quod maxime cuique conveniet, id sibi haurirent. Qui præcipue ad Juniores in hac arte ediendos libri scripti sunt, his omnibus quædam deesse existimabantur, non modo necessaria, verum etiam quasi primordia hujus studii, habenda. Nihil ferme inerat de syllabarum quantitate, de positione vel contractionibus vocalium : pauca tantum de quibusdam regulis et rationibus metricis, peritissimorum judicio jamdiu comprobatis ; et haud satis magna exemplorum copia ad eas explicandas proferebatur. Hæc omnia animadverenti omnes eorum, qui metra Græcorum Poetarum callerent, sententias, in operibus plerumque dissipatas, colligere, et in quodam ordine disponere visum est. Ad hæc conficienda, quæ tam dilucida et elaborata a Porsono, Burneio, Gaisfordo aliisque tradita sunt, ea magno mihi adjumento erant, atque effecerunt, ut minus doctrina et scientia quam diligentia et industria opus esset. Tantorum igitur virorum vestigia persequi satius duxi, quam multa de meo, forsan neque tam justa neque perfecta, nec ad fidem faciendam æquè pollentia, edere. Verum, ut mihi videtur, pleraque, quæ de me-

tris Græcorum ab hominibus callidis et peritis animadversa ac notata sunt, ex usu tantum et consuetudine Poetarum deducebantur; minus aut rationibus de natura cujusque generis initis, aut consiliis, de musices variationibus, quæ choricis in cantibus verba comitari solita est, habitis. Quanta vero perfecerint, quamvis omnia non potuerint, nemo me pro nihilo habere aut habituum judicet. Hoc tantum confirmare audeo, multa adhuc incognita et prorsus in tenebris abdita latere, quæ criticorum ingenia et facultatem futurorum exercere valent: Et quo ea graviora sunt, eo majorem curam et diligentiam postulare videntur. Neque in quidquam melius, nea quidem sententia, homines eruditi studia et otium conferre possunt, quam in causas alicujus generis rerum cognoscendas, vel saltem rationes quærendas, quæ jam ab omnibus peritissimis comprobatæ, in posterum auctoritatem habeant. Hujus quidem instituti neque ipse omnino oblitus sum, quanquam, nam profiteri lubet, sæpe incertus ferebar quo gressus inferrem vel ubi tutus insisterem. Verum, in principiis et legibus Homerici metri statuendis videor mihi meliore fortuna usus esse: rectene de eo, an temere et imperite judicaverim, doctissimus quisque suffragia ferat. Non equidem dubito quin mihi quidam, contentionis semper multo cupidiores quam veritatis, jam vitio verterint, quod in quibusdam Homeri Carminibus emendandis plus conjecturæ et opinionis arbitrio, quam decuerit, dederim, et parum codicibus atque doctissimorum auctoritati obsecutus sim. Hanc culpam, fateor, si culpa dicenda est, admisi. At hoc profecto, nemini, qui Wolfii Prolegom. in Homerum, vel Heynii Notas et Observationes unquam legerit, non manifestum erit, quam parvi ad veras lectiones eruendas hi codices habendi sint:

Neque enim sæpe cum aliis consentiunt nec semper sibi. His igitur plerumque posthabitis, si quando metricis legibus, quas, ex instituto et usu Homerico, exploravi, repugnarent, leges ipsas potius itineris duces sequi mihi proposui; jurene an injuria factum fuerit alieni judicii erit.

In concinnando hanc alteram editionem id imprimis curæ fuit ut maculas atque errores, qui in priore, ex nimia festinatione et incuria, fuerant admissi, quam diligentissime tollerem. Verum, tametsi operam dedi ut hæc editio, præterquam aliquanto auctior, multo etiam emendatior et absolutior in publicum prodiret, spondere nequeo eam ab omni labe immunem esse: Nam vix fieri potest ut opus hujusmodi, tam multis minutissimisque rebus oculis sese offerentibus, omni vitio careat. Si quid est in quo peccatum sit, ne id etiam illa, quæ aliqua laude digna sint, obruat. Cæterum, ut hæc nova editio Juventuti ingenuæ utilior et aptior sit, non solum ad metricas leges intelligendas, quibus ni instructi fuerint, plane rudes et ἀμούσοι existimandi erunt, verum etiam ad eas voces recte exprimendas in quibus ancipites abundant, plurima hujus generis vocabulorum, quæ penultimas et antepenultimas syllabas longas habent, initio operis ordinavi et suo quodque loco collocavi. Nomina autem locorum et quæ propria habentur sine injuria omittenda arbitratus sum, atque pauca alia quæ in Homeri carminibus ancipitem nunc longam nunc brevem habent, prout prima vel altera pedis syllaba est. Denique, ut quisque metrorum regulas melius intelligeret, exemplorum numerum auxi, eaque omnia signis notavi quo minus imperitis obstarent.

*Scribebam Edinb. Prid. Kal. Martii* 1815.

## ADDENDA ET CORRIGENDA.

### I. Prosodia.

P. 3. § 2. *Ἴασις* habe' antepenultimam longam apud Sophocl. Œdip. Tyr. 68.

—— § 9. Adde *ἱμάτιον, vestimentum.*

P. 6. § 4. *ἐχυθρὸς* habet penult. longam apud Homerum: brevem apud Atticos Poetas. Vide Aristoph. Nub. 539. Av. 145.

P. 25. Ad imm, *pro*, si alter cum vocali incipit. *lege*, si alter a vocali incipit

P. 27. § 10. *ἰ τουτονί, ὀδὶ* et similium paragogen dico: non *ἰνὶ* et *οὐχὶ* quæ sæpissime occurrunt.

### II. Dissertation.

P. 24. l. *ult.* for 2d books, read 2d book.

P. 40. §8. *for*, the ε is long, *read*, the ε is long.

### III. Iliad.

P. 21. v. 551. *pro πόντια, lege πότνια.*

# PROSODIA GRÆCA.

PROSODIA est ea Grammaticae pars, quae syllabarum quantitates, versuumque pangendorum artem praecipue tradit.*

## I.

## DE QUANTITATE ANCIPITUM VOCALIUM IN ANTEPENULTIMIS SYLLABIS.

### I. DE A IN ANTEPENULT. &c.

1. 'A augmenti loco, vocali sequente, producitur: sic, ἄϊον pro ἤϊον, ab ἀΐω, *audio*.

2. α privativum, natura breve, producitur apud Epicos, tribus brevibus sequentibus; sic, ἀκάμα-τος, *indefessus*; ἀθάνατος, *immortalis*. Interdum etiam duabus; ut, ἄλοφος, *sine crista*. Il. κ. 258.

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* Meminerint discentes duas esse longas vocales, η, ω; duas breves, ε, ο; et tres ancipites, α, ι, υ.

3. α ante vocalem his vocibus producitur: sic, ἀένναος, *perpetuo fluens*; ἀέριος, *aërius*; ἀϊθαλὴς, *semper virens*; Ἄονες, *Aones*; Ἰάονες, *Iones*; ἄετος, *aquila*; ἀϊσσω,* *ruo*, et cognatis ejus: ἀάατος (cujus medium α producitur,) *inviolabilis*; ἀπεράαντος, *imperfectus*; βουγάϊος, *jactator*; βιάομαι, *violo*; ἐλάϊνος, *oleaginus*; ἰάομαι, *sano*; χάϊος, *vetustus*. Quibus adde derivata a λᾶας, *lapis*; ut λάϊνος, *lapideus*.

4. α ante γ sequentibus producitur: sic, σφραγίζω, *obsigno*; ναυαγέω, *navem frango*; ναυάγιον, *naufragium*; ἰθαγενὴς, *natu legitimus*.

5. Ante δ, in ἀδηκὼς, *maerore oppressus*, pro ἀηδηκὼς, ab ἀηδέω; αὐθαδία, *arrogantia*.

6. Ante θ, in ῥάθυμος, *negligens*; ἄθλιος, *miser*.

7. Ante κ, in ἀκούσιος, *invitus*; διάκονος, *minister*; λακέω pro ληκέω, *resono*; φεναξίζω, *decipio*, a φέναξ; et in numeralibus in ὅσιος, ut διακόσιοι, *ducenti*.

8. Ante λ, in φαλαίνη, *balaena*; ἰάλεμος, *naenia*; κοάλεμος, *stultus*; ἀλοσύνη, *stultitia*; ἀναλόω, vel ἀναλίσκω, *consumo*.

9. Ante μ, in ἄμητος, *messis*; et ἀμητὸς, *tempus messis*.

10. Ante ν, in κράνιον, *cranium*, et compositis: ἀνέψιος, *consobrinus*; Τιτάνιος, *Titanius*, a Τιτὰν; νεανίας, *juvenis*.

11. Ante π, in δραπέτης, *fugitivus*; ναπὺ, *sinapi*; Ἄναπος.

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* at brevis est apud Eurip. Hecub. 31.

12. Ante ρ, in ἀράομαι, *precor*; ἀρητὴρ, *sacerdos*, &c. κάραβος, *carabus*, Angl. *a lobster*; ἀμάρακος, *amaracus*; μαρύομαι pro μηρύομαι, *divido fila*; φλυαρέω, *nugor*; ἄριστον, *prandium*, apud Hom. γαρύομαι, *mugio*; δαρεικὸς.

13. Ante σ, in ἐπάρασιμος, *execrabilis*; εὐπρασία, *bonus corporis habitus*; κοράσιον, *puellula*; Κασάνδρα.

14. Ante τ, in ἄτερος, *alter*, et θάτερον pro τὸ ἕτερον, *alterum*; διδυμάτοκος, *enixa gemellos*; et in compositis a λᾶας, *lapis*, ut λατομία, *lapidicina*, &c.

15. Ante χ, in τραχουρος, *species piscis*, a τραχὺς, Ion. pro τρηχὺς, *asper*; ῥαχία, *littus scopulosum*.

## II. De I in antepenultimis, &c.

1. I producitur ante vocalem in ἴημι, apud Tragicos; χλιαίνω, *tepefacio*; ἰύζω, *clamo*, ejusque derivativis; ἰωχμὸς, *persecutio hostis*; παλίωξις, *persecutio*; Πίερος, *mons Thessaliae*. item in Πιερία, Πίέριος, Πιερίδες. βραχίονος, *brachii*.*

2. In compositis ab ἰός, *venenum*; ut ἰόβολος, *venenosus*; ἰοχέαιρα, *quae sagittis gaudet*. Item in πιάινω, *pinguefacio*; ἰαίνω, *delecto*; χιονόεις, *nivosus*; Φθιώτης, *Phthiotes*.

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* Secunda in ἀνιαρὸς, ab Eüripide et Aristophane corripitur: Plut. 561. a Sophocle producitur, Antig. 316.

Producitur etiam ante consonantes in quibusdam vocibus: sic,

3. Ante β, in ἁλίβαπτον, *sale tinctum*; κλίβανος.

4. Ante γ, ferè semper producitur; sic, ῥιγόω, *rigeo.*

5. Ante δ, in πιδύω, *resilio*; Πιδύτης. πιδήεις.

6. Ante θ, in ἰθύνω, *dirigo*; saltem apud Homerum, Il. ψ, 871.

7. Ante κ, in ἱκεσία, *preces*; ἱκέσιος, *supplex*; νικάω, *vinco*, et compositis: Φοινικόεις, *Phoenicius*; φρικάλεος et φρικώδης, *terribilis*; ἴκελος, *similis.*

8. Ante λ, in ἴλεὸς, *lustrum*; ἰλυόεις, *limosus*; ἰλαδὸν, *turmatim*; ἱλασμὸς, *propitiatio*; μελίλωτον, *species herbae*; ὁμιλαδὸν, *turmatim*; ὁμιλέω, *conversor*; πιλέω, *premo*; φιλητεύω, *osculor*; χιλεύω, *pasco*; χίλια, *mille*; χιλιὰς, *numerus millenarius*; Ἴλιον, *Troja*; Σίληνος.

9. Ante μ, in βριμάω, *frendeo*; βριμὴ, *violentia*; ἱμείρω, *desidero*; μιμέομαι, *imitor*; μίμημα et μιμηλὸς: φιμώδης, *similis fiscellae*; δρίμυλος, *acer*: Et in compositis et derivatis a τιμὴ, *honor*; ut τίμιος, *honoratus.*

10. Ante ν verborum in νέω, et in compositis: ut, κινέω et κίνημι, *moveo.* item γίνομαι, *nascor, sum*; γινώσκω, *cognosco*; δίνησις, *circumvolutio*, et δινήεις: ἐρίνεος, *ficus sylvestris*; ἴνιον, *occiput*; ἀκροθίνια, *primitiae*; Ἰναχὸς; πινύσκω, *sapientem reddo*; σίνομαι, *noceo*; δελφίνιος; ὠγινέω, *duco*; ῥιναικρία.

11. Ante π, in λιπαρέω, *precor*, ejusque cognatis; λιπαρὴ, *sedulus.* At in λιπαρὸς, *pinguis*, cor-

ripitur: ῥιπίζω, *ventum excito*; διϊπετὴς, *ex caelo devolans*; ἠνίπαπε, *increpuit*; Εὐριπίδης; Ῥίπαιον.

12. Ante ῥ, semper producitur; ut, Σεμίῤαμις, &c.

13. Ante σ, in compositis et derivatis ab ἴσος,* *similis*; κονίσαλος, *pulvis in aëre volans*; μισαρὸς, *exsecrabilis*; μισέω, *odi*; Σίσυφος, *Sisyphus*; φθισήνωρ, *hominum perditor*; σισύμβριον, *serpyllum*; Τισιφόνη. χαρίσιος.

14. Ante τ, in ἰτέα, *salix*; σιτεύω, *nutrio*; Τίτυρος, *Tityrus*; Τριτωνὶς, *Minerva*; φιτύω, *produco*; φίτυμα, *productio*.

15. Ante φ, in διφάω, *inquiro*; διφήτωρ; ἴφι, *fortiter*, et in compositis et derivatis apud Homerum; apud Tragicos corripitur in Ἰφιγένεια; vide *Eurip. Orest. v.* 23. τριφυλλὶς, *trifolium*.

16. Ante χ in κιχάνω, *invenio*; κίχωρα et κιχώρειον, *cichorea*.

## III. De ϒ in antepenultimis, &c.

1. ϒ est longum ante vocalem in Ἐνυάλιος, *Mars*: κυάνεος,† *caeruleus*, ejusque compositis: μυελὸς, *medulla*; μύνυρος, *mutilus cauda*; μυοδάχρυς,

* ἴσος apud Tragicos et Comicos habet penultimam fere semper brevem.

† at υ in κυανὸς brevis est.

*recipiens mures ;* πύελος, *vas balnei ;* πυετία, *coagulum ;* πλατυάζω, *diducto ore loquor ;* ὑετὸς, *pluvia.*

2. Ante γ, aliquando in obliquis θυγάτηρ, *filia ;* μυγαλέη, *mus araneus ;* θρυγανάω, *frico.*

3. Ante δ, in compositis et derivatis a κῦδος, *gloria :* ut, κυδάλιμος, *gloriosus,* &c. μυδαλέος, *humidus.*

4. Ante θ, in ἐρυθριάω, *erubesco,* caeterisque ab ἐρύθρος, *ruber.* et in compositis a μῦθος, *verbum :* ut, παραμυθέομαι, *consolor,* &c.

5. Ante κ in compositis ab ἐρύκω, *cohibeo ;* ut, ἐρυκανάω, *impedio ;* μυκάομαι, *mugio,* ejusque compositis : φυκίον, *spuma maris ;* φυκιόεις, *spuma plenus.*

6. Ante λ, in θυλακὶς, θύλακος, *saccus ;* κογχύλιον, *conchylium ;* Παμφυλία, *Pamphylia ;* σκύλομαι, σκυλεύω, συλάω et συλεύω, *rapio, spolio,* a σκῦλον vel σῦλον, *spolium ;* ὑλαῖος, *sylvosus ;* ὑλακόω, *latro,* &c. φύλοπις, *pugna.*

7. Ante μ, in possessivis 2dae : sic, ὑμέτερος, *vester,* et compositis a θυμὸς, *animus ;* ut, θυμόομαι, *irascor,* &c. ; κυμαίνω, *turgeo,* a κῦμα, *fluctus ;* κρυμώδης, *frigidus ;* λυμαίνω, *noceo ;* μυμόω, *reprehendo ;* πεπνυμένος, *prudens.*

8. Ante ν, in compositis ex σὺν vel ξὺν nunquam υ producitur, ut vulgo fertur, nisi in prima pedis syllaba, et id tantum in Heroico Carmine.

9. Ante π, in λυπέομαι, *doleo ;* τρυπάω, *terebro ;* et affinibus ejus.

10. Ante ρ, in γυρόω, *in gyrum verto ;* κύριος, *dominus ;* μύριος, *infinitus ;* μύρια, *decies mille ;* Μύρμι-

να, *Muraena*; cum derivativis: Item verbis in υρέω: sic, πλημμυρέω, *affluo*; ὀδύρομαι, *lamentor*; πλημμύρια, *aquarum affluxus*.

11. Ante σ, υ plerumque producitur in prioribus syllabis: ut, φυσάω, *inflo*; et in quibusdam compositis a λύω, *solvo*; ut, λυσίπονος, *liberator*; λυσιμέλης, &c. χρύσιος, *aureus*.

12. Ante τ, in Ατρυτώνη, *invicta*; ἀϋτέω, *clamo*; φυτάλιμος, *sator*; φυταλία, *arbustum*; φυτάω, *gigno*.

13. Ante φ, in εἰλυφάζω, *torqueo*; τυφόομαι, *superbio*; τυφομανής, *superbus*; et in aliis ejusdem generis.

14. Ante χ, in βρύχω, *dentibus strideo*; βρυχάομαι, *rugio*; σμύχω, *exuro*.

## II.

## DE QUANTITATE ANCIPITUM IN PENULTIMIS SYLLABIS.

### I. De A in penultimis.

1. A producitur ante vocalem in δαήρ, *levir*; ἐάων, *bonorum*, ἀήρ, apud Homerum. κρᾶας, *caput*; λᾶϊγξ, *lapillus*; Θαΐς, Λαΐς, Ναΐς, Πτολεμαΐς, Λυκάων, Μαχάων, Ποσειδάων, et in similibus. Παμφαής, *ab omnibus partibus splendens*. Πρᾶΰς, *mitis*, cum suis.

2. In λαος, *populus*, et derivatis: item in ναός, *templum*; παός, *affinis*.*

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* α in ἀεί communis est. Vide Eurip. Med. 456, et 458.

3. In compositis ab ἄω, *spiro*: ut, ἀκραὴς, *per summa flans*; ζαὴς, *valde spirans*, &c.

4. In compositis a κεράω vel κερανύω, *misceo*: ut, ἀκρατὸς, *merus*: Item in iis quae veniunt ab ἄϊξ, ut πολυάϊξ, *impetuosus*.

6. In verbis in αω, quibus antecedit ε vel ρ; ut, ἐάω, *sino*; περάω, *transeo*, ejusque compositis.

7. In Æolicis genitivis in αο et αων; ut, Αἰνείαο, *Æneae*; Αἰνειάων.

8. Quotiescunque Doricum α venit ex η; ut, ἀγάνωρ pro ἀγήνωρ, *superbus*.

9. A producitur ante γ in ἀαγὴς, *qui non potest frangi*; ἔαγα, *fregi*; δαγὺς, *puellae simulacrum*; φαγὸς, *fagus*; δυσπραγὴς, *infelix*; σφραγὶς, *sigillum*; ταγὸς, *dux*; πέπραγα; Aristoph. Plut. 633.

10. Ante δ, in ὀπαδὸς, *pedissequus*; σπάδιξ, *termes*.

11. Ante κ, in ἄκων pro ἀέκων, *invitus*, apud Homerum; κνάκων, *subflavus*.

12. Ante λ, in ἀμάλη, *manipulus*; καλὸς, *pulcher*, apud Homerum; δαλὸς, *fax*; κόβαλος, *vafer*.

13. Ante μ, in θυμίαμα: ἀκρόαμα, *auditus*; θέαμα, *spectaculum*: et in similibus ab αω puro derivatis.

14. Ante ν, in ἔρανος, *symbola*; ἱκάνω, *venio*, et compositis. κιχάνω, *capio*; φθάνω, *praevenio*, apud Homerum; apud Atticos Poetas autem α brevis est. Item dissyllabis in ανος: sic, δανὸς, *siccus*; τρανὸς, *totus*: α in ἰανὸς, *subtilis*, semper apud Homerum producitur: At in ἰανὸς, *peplum*, semper corripi-

tur. Item in nominibus Gentilibus, sic Γερμανὸς, &c. Item in Ἰουλιανὸς, *Julianus*. Excipe Ὠκεανὸς; produc α in Βιάνωρ.

15. Ante π, in Ἔναπος, *fluvii nomen*; Ἴάπυξ, *nomen venti*: Πρίαπος, *Priapus*.

16. Ante ρ, in Θυμαρὴς, *gratus*; καρὶς, *squilla*; ἀρὰ, *preces*; ejusque compositis et derivatis; κατάρα, *execratio*; κατάρατος, *execrandus*; πάραρος, *inutilis*; τίαρα, *tiara*: Et in masculinis in αρος: ut, λᾶρος, *larus*; φᾶρος, *vestis*. Item in adjectivis polysyllabis: ut, μυσαρὸς, *execrabilis*; ἀνιαρὸς, *molestus*; σεσαρὼς, praet. med. verbi σαίρω, *os diduco*.

17. Ante σ, in futuro 1mo. activo ab αω et ραω,* sic, κοπιάσω, a κοπιάω, *laboro*; ὁράσω ab ὁράω, *video*; ἴασι, *eunt*; ἔασι, Ion. pro εἰσὶ; ἀκρόασις, *auditus*. Item in participio femin. aoristi 1mi; sic, τύψασα, *quae verberavit*; item in ἄσῃ, *satiarit*, apud Hom.

18. In dativis pluralibus, quorum penultima in dativo singul. longa est positione; ut, τύψασι, a τύψαντι.

19. Ante τ, in ἄτη, *damnum*; ἄατος, *innocuus*; ἀνίατος, *insanabilis*; ἀπλατος, *permagnus*; Θεατὸς et ὁρατὸς, *visibilis*; δυσπέρατος, *invius*, caeterisque in ατος; ἰατρὸς, *medicus*; κρατὴρ, *crater*; φράτηρ, et φράτωρ; Ἀχάτης; Εὐφράτης; Ἕνατι, *causa*. In Gentilibus in ατης quorum feminina exeunt in ατις;

* Quaedam excipienda sunt; ut, ἱλάσω ab ἱλάω; δαμάσω a δαμάω; γιλάσω a γιλάω; ἱλάσω ab ἱλάω; κεράσω a κεράω; κιτάσω a κιτάω; κρεμάσω a κρεμάω; σπάσω a σπάω; &c.

ut, ὁ Σπαρτιάτης, *Spartanus*. Excipe Γαλάτης, Δαλμάτης, Σαρμάτης, Σαυρομάτης.

20. Ante χ, in τραχὺς, *asper*, cum compositis.

## II. De I in penultimis.

1. I producitur ante vocalem in Ionicis femininis*; ut, ἀνίη, *tristitia*. Item in ἀνιάομαι, *lugeo*, cum derivatis; *vide Hom. Odyss.* O, 334.

2. Penult. plerumque producitur, in αἰκία, *vulnus*; κονία, *pulvis*; καλία, *nidus*; ὁρμιὰ, *linea*; ἔνδιος, *meridianus*; λίαν habet pĕnult. apud Atticos communem; *vide Eurip. Med.* 925. 589. ex Ed. Pors.

3. In Ἴυγξ, *motacilla*; κίων, *columna*; πίων, *pinguis*, cum suis; πρίων, *serra*; Θρῖον; Ἀμφίων; βραχίων, *brachium*.

4. In φθίω, *corrumpo*; χρίω, *ungo*; πρίω, *seco*; κυλίω, *volvo*; ξυνίημι, *intelligo*; τίω, *honoro* apud Atticos ferè semper brevis; at τίσω, ubique producitur.

5. In dissyllabis in ιος; ut, κριὸς, *aries*; ἰὸς, *venenum*: sed ἴος, *unus*, corripitur.

6. Ante β, in ἀκριβὴς, *accuratus*; ἶβις, *avis quaedam*; στίβη, *pruina*; ἐρυσίβη, *rubigo*; θλίβω, *premo*; τρίβω, *tero*, ejusque compositis. Excipe quae ab aoristo 2do derivantur; ut, διατριβὴ. τρίβων habet penult. brevem apud Eurip. Med. 684. τρίβοισιν, antepen. longam Hecub. 1124.

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* Vide "Dissertation on rhe Versification of Homer," Part 2.

7. Ante γ, in πνῖγος, *suffocatio*; ῥῖγος, *rigor*; σιγὴ, *silentium*, cum suis; ἔρρῑγα, *rigui*; κέκρῑγα, *stridi*.

8. Ante δ, in κνίδη, *urtica*; πῖδαξ, *fons*; χελιδὼν, *hirundo*; χλιδὴ, *mollities*; Ἴδα.

9. Ante Θ, in βρίθω, *gravis sum*, et derivatis; ἄρῑθος, *messor*; ἰθὺς, *rectus*; κρῑθὴ, *hordeum*; Σιθῶν, *Mons Thraciae*.

10. Ante κ, in κίκυς, *vis*; νίκη, *victoria*; φοινίκη; φρίκη, *trepidatio*; Γρᾰνικος, *fluvii nomen*.

11. Ante λ, in ἄργιλος, *viscus*; ἰλὺς, *limus*; νεογιλὸς, et νεογιλὴς, *recens natus*; ὅμιλος, *multitudo*, ejusque derivatis et compositis. πέδῑλον, *calceus*; σμῖλαξ, *taxus*; σπῖλος, *macula*; ψῖλος, *tenuis*; χιλὸς, *pabulum*; μαρίλα, *pulvis carbonum*.

12. Ante μ, in βρίμη, *vis*; Βριμὼ, *Proserpina*; ἴφθιμος, *fortis*; κλίμαξ, *scala*; λιμὸς, *fames*; μῖμος, *imitator*; σιμὸς, *simus*; φιμὸς, *frenum*; τιμὴ, *honor*, ejusque compositis.

13. Ante ν, in γύρῑνος, *ranarum species*; ἐρινὸς, *ficus sylvestris*; Θαμινὸς, *densus*; τρίναξ; Θριδακίνη, *lactuca sylvestris*; ἀξίνη, *securis*; κλίνη, *lectus*; ῥινὸς, *pellis*; χαλινὸς, *frenum*, et compositis: ὀπωρινὸς, saltem apud Homerum. Αἴγινα, *insula*; Καμαρίνα. καμῖνος, *fornax*; σέλῑνον, *apium*, et plerisque in ινος, ινη, et ινον; ut, ἐνδινα, *viscera*; ὑσμίνη, *pugna*. Quibus adde κρίνω, *judico*; κλίνω, *flecto*; πίνω, *bibo*; ὀρῖνω, *commoveo*; φθίνω,* apud Homerum; σίνω, *lacdo*, cum suis.

* φθίνω, φθάνω, et similia quaedam apud Attieos corripiuntur.

14. Ante π, in γριπεὺς, *piscator*; Εὔριπος, *Euripus*; ῥιπὴ, *jaculatio*; ἐνίπω, *cavillor*; ἐνιπὴ; κνιπὸς, *avarus*; ῥίπις, *follis*; σκίπων, *scipio*; Ἐνιπεύς; παρθενοπίπης.

15. Ante ρ, in Ἶρις, *Iris*; et in ἱερὸς, *sacer*; ἱρεὺς, *sacerdos*.

16. Ante σ, in Ἀγχίσης; Βρισεὺς; ἐξαλίσας, *evolvens*.

17. Ante τ, in ἀκόνιτον, *aconitum*; κλιτὺς, *descensus montis*; λιτὸς, *simplex*; ἄτιτος, *inhonoratus*; σῖτος, *frumentum* cum compositis; Τιτὰν; Τρίτων; Τίφυς; ἀδήριτος, *sine contentione*; φίτυς, *pater*: Et in nominibus in ιτη, ιτης et ιτις; ut, Ἀφροδίτη, *Venus*; πολίτης, *civis*; ὁπλίτης, *miles gravis armaturae*. Excipe κρίτης, *judex*, et derivata a perfecto passivo, penultimam brevem recipiente.

18. Ante φ, in γρῖφος, *rete*; Σέριφος, *insula*; ἴφι, *fortiter*, cum derivatis et compositis; στῖφος, *turma*; σίφων, *canalis*.

19. Ante χ, in ἰχὼρ, *ichor*, *sanies*.

## III. De Υ in penultimis.

1. Υ producitur ante vocalem in Ἐνύω, *Bellona*; Θύας, *femina sacerdos Bacchi*; μύω, *oculos claudo*; δακρύω, *lachrymas fundo*; caeterisque in νω quamplurimis: βρύω, apud Tragicos habet penultimam brevem. Excipe etiam ἀνύω, δεικνύω, κλύω et omnia in ύω, quae habent υμι presentis: μυὼν, *musculus*; μύωψ, *scarabaeus*; πύον, *sanguis corruptus*; ἀΰω, *clamo*; ἰγνύη, *poples*.

etiamque in ἀδάκρυτος, *sine lachrymis*: Et plerisque in υτος; ἀϋτή, *clamor*; βουλυτὸς, *tempus boves a jugo solvendi*; Κωκυτὸς, *Cocytus*; λύτωρ, *solutor*, et ῥύτωρ, *idem*; ῥύτη, *ruta*; ῥυτὸς, *tractus*; σκῦτος, *corium*.

14. Ante φ, in κέλυφος, *putamen*; κυφὸς, *incurvus*; κύφων, *collare*; στύφω, *adstringo*; τύφω, *uro*; στῦφος, *stupa*; τῦφος, *fumus, fastus*.

15. Ante χ, in ψυχὴ, *vita*; ἐμψύχος, *vitalis*; at παραψυχὴ habet penultimam correptam, utpote ab aoristo 2do. deductum: vide Eurip. Orest. 62. τοιχωρῦχος, *aries*; τυμβωρῦχος, *sacrilegus*; et in omnibus verbis in ύχω; ut, τρύχω, *tero*; βρύχω, *strideo*, eorumque compositis.

## III.

## DE QUANTITATE ANCIPITUM VOCALIUM IN ULTIMIS SYLLABIS.

### I. De Ancipite A.

A in fine plerumque corripitur, ut τράπεζα, μοῖρα, ἱππότα, &c.

*Exceptiones.*

1. Nomina in δα et θα; ut Λήδα, Σιμαίθα, &c.

— in ρα plerumque, diphthongo non praecedente; ut, πῆρα; ἡμετέρα. Longis etiam junge φαίδρα; λαύρᾳ; σαύρα; αὖρα; κάρα; αἴθρα; πλεύρα.

2. Nomina in εια a verbis in εύω, ut προφητέια, *vaticinatio*; βασιλέια, *regnum*; at α in βασίλεια, *regina*, brevis est.

3. — in ια; ut φιλία. Excipe adject. δῖα; μία; πότνια.

4. Polysyllaba in αια; ut κεραία; δικαία, &c.

5. Vocativus nominum in ας primae declinationis; ut ὦ Αἰνέα: et vocativus poëticus tertiae, ut Πολυδάμα.

6. Articulus foemin. dualis primae declinationis; ut, τὰ μούσα.

7. Nominativus, Accus. et Vocativus Dualis masculinorum primae declinationis: ut, ξυνθιασώτα τοῦ λῃξῖν. Aristoph. Plut. 508.

8. Doricum α genitivi; ut, βορέα; pro βορέου.

9. Attici accusativum nominum in ης plerumque producunt, analogiam genitivi in εως fortasse sequentes; ut, Ατρέα; Θησέα.

## 2. Αν in fine.

Finita in αν plerumque corripiuntur; ut, τράπεζαν; ἔτυψαν; μέλαν, &c.

### *Exceptiones.*

1. Accusativus primae declinationis, ex nominativo producto; ut, Αἰνειὰν; φιλίαν.

2. Πᾶν, nisi in compositis; item adverbia, ut, ἄγαν; λίαν; πέραν, &c.

3. Nomina masculina in αν; ut, Τιτᾶν.

3. Αρ in fine.

Finita in αρ corripiuntur; ut, μάχαρ; νέκταρ, &c.

Excipe monosyllaba in αρ; ut, κὰρ, ψὰρ; demptο γὰρ.

4. Ας in fine.

Ας in fine corripitur; ut, κέρας, ἀρκὰς, τύπτοντας; et Doricus accusat. pluralis primae declin. ut αὐτᾶς.—*Vide Theocrit. Idyll.* 3. *vv.* 2. 3.

*Exceptiones.*

1. Omnes casus primae declinationis; ut, Αἰνείας; τῆς φιλίας, μούσας; quibus adde τὰς articuli.

2. Omnia in ας quae genitivum in άντος habent; ut, Αἴας, τύψας, ποιήσας, quibus adde τάλας.*

3. Accusativus plural. pronominum; ἡμᾶς, ὑμᾶς, σφᾶς, quibus adde κρὰς.

## II. De ancipite I.

Ι in fine plerumque corripitur; ut, μέλι, Αἴαντι, τύπτουσι, νῶι, ὅτι, &c.

Excipe nomina literarum, ut, πῖ, ξῖ, et syllabam περῖ; quibus adde paragogen pronom. et adverbiorum, ut, οὑτοσὶ, δευρὶ, ὁδὶ.— ἐνὶ et οὐχὶ habent ι correptum.

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* Nisi Doricum sit, ubi ultima brevis est. Vide *Theocr. Idyll.* II. 4.

### 1. Ιν in fine.

Ιν plerumque corripitur; ut, νὶν, σφὶν, ἥμιν, πάλιν, πόλιν, πρὶν.*

Hinc tamen excipe ἡμῖν et ὑμῖν cum circumflexo; τὶν Dorice, pro σοὶ. δελφὶν, ἀπτὶν, ῥὶν.

### 2. Ις in fine.

Ις plerumque corripitur; ut, Πάρις, πόλις, δὶς, τὶς.

Excipe nomina monosyllabica, et quae duas terminationes nominativi habent; ut, κὶς, λὶς, ἀπτὶς, δελφὶς. Quibus adde nomina in ις quae penult. genitivi producunt; ut, ὄρνις, κνημὶς, πρηκτὶς, &c.

## III. De Ancipite Υ.

Υ finale corripitur; ut, σὺ, δάκρυ, ἄστυ, &c.

Excipe tertiam imperfecti et aoristi secundi verborum in μι; ut, ἔφυ, ἔδυ, &c.: quibus adde nomina literarum, ut, μῦ, cum ὖ, γρῦ, et ἀντικρυ.

### 1. Υν in fine.

Υν plerumque corripitur; ut, ζυγνὺν, νὺν conjunctio, βαρὺν, &c.

Excipe nomina quae duas terminationes habent; ut, φόρκυν, et φόρκυς; et accusativum ab υς longa; ut, ὀφρῦν, μῦν, ἰσχὺν; quibus adde primam

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* Nunquam commune est, ut saepe fertur.

singul. indicat. aoristi secundi verborum in μι ; ut, ἐδέκνυν, ἔφυν, &c.

### 2. Υρ in fine.

Υρ finale producitur, ut, πῦρ, ignis.

### 3. Υς in fine.

Finita in υς corripiuntur ; ut, πῆχυς, βαρὺς, ὀξὺς, &c.

1. Excipe oxytona et circumflexa quae ος purum genitivi habent ; ut, πληθὺς, ὀφρὺς ; et quibus sunt duae terminationes ; ut, φόρκυς, &c.

2. Excipe etiam monosyllaba ; ut, μῦς, σῦς, et terminationes verborum in μι ; ut, ἐδείκνυς, ζευγνὺς, &c.

## II.

## DE INCREMENTIS ANCIPITUM.

### I. Incrementa in A.

Crementa in A plerumque brevia sunt ; ut, σῶμα -ᾶτος, κρέας, κέντας, μέλαν, &c.

Excipe nomina masculina in αν, ut, Τιτὰν -ᾶνος ; item Æolicum genitivum, ut, Αἰνείᾱο, Μεσσᾱων.

His adde κρὰς, κρᾶτος, κεράας -ᾶτος, ψὰρ, Θώρᾱξ, ἴεραξ, κόρδᾱξ, νάᾱξ, ῥάξ, φαίᾱξ, φέναξ.

## II. Incrementa in Ι.

I incrementum plerumque breve est; ut, ἔρις, ἔριδος, μέλι, &c.

1. Excipe nomina duarum terminationum; ut, δέλφις -ῑνος, ἄκτις. Item monosyllaba; ut, θίν, θῑνος, θρὶξ; praeter Δὶς, θρὶξ, στὶξ, et τὶς.

2. Quaedam in ις -ιδος, et ιθος, pleraque in ιξ -ιγος, et ικος; ut, κνημὶς -ῖδος, ἀψὶς -ῖδος, κρηπὶς -ῖδος, σφραγὶς -ῖδος, ὄρνις -ῖθος, μαστὶξ -ῖγος, φοίνιξ -ῖκος, τέττιξ -ῖγος, et omnia quae duas priores syllabas breviant; ut, ῥαφανὶς -ῖδος.

## III. Incrementa in Υ.

Crementa in υ plerumque corripiuntur; ut, μῦς, μῦος; γόνυ, πῦρ, &c.

Excipe ea quae duas terminationes habent; ut, φόρκυς, et φόρκυν -ῡνος; quibus adde κήρυξ -ῡκος, δαγὺς -ῡδος, φρυὸξ -ῡγος, γὺψ -ῡπος, &c.

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Diminutiva in ἰδιον vel ὑδιον, quae formantur a genitivis vel dativis, quorum ultima syllaba sit pura, producuntur: ut, ab ἱματίου vel ἱματίῳ, ἱματῖδιον; ἀργυρίου, ἀργυρῖδιον. Caetera autem quae veniunt a genitivis quorum ultima non sit pura, corripiuntur; ut, γναμπὴ -ῆς, γναμπῐδιον; ἀδελφὸς, ἀδελφῐδιον. Pari modo quo a *tibia*, *tibĭcen*, et a *tuba*, *tubĭcen*. Vide Dawes. Miscell. Crit. p. 214.

## III.

## DE PENULTIMA VERBORUM.

Ancipites ante *σι* sunt longae; ut, *τετύφᾶσι, δεικνῦσι.*

Ancipites futuri primi a verbis in ζω praesentis sunt breves; ut, θαυμάζω, θαυμᾰσω; *νομίζω, -ἴσω; κλύζω, -ὔσω.* Sed ab *αω* praesentis post vocalem, vel a ῥαω, sunt longae; ut, θεάω, θεᾱσω; δρᾰάω, δρᾰσω. Quibus adde *ισω* et *υσω* a verbis puris; ut, *τίω, τῑσω*; ἰσχύω, ἰσχῡσω.*

*Composita et derivata* plerumque eandem quam primitiva quantitatem adsciscunt; ut, *τῑμη, honor*; ἀτῑμος, *inhonoratus*; *κρῑνω, ἐκρῑνον.*

A privativum breve est: Epici autem in vocibus plusquam trisyllabis, omnes vocales breves habentibus, producunt; ut, ἄτῑμος, ᾰθάνατος.

Ἀρι, ἐρι, βρι, δυς, ζα, in compositione corripiuntur; ut, ζᾰθεος.

## IV.

## DE POSITIONE.

1. Brevis vel anceps vocalis ante duas consonantes vel duplicem plerumque producitur; ut, *στεῖμαθ' ἕχων. Homer.* ᾱζηχὴς ὀδύνη. *Id.* Ὅς τέ μιν. *Id.*

* Quaedam in *νω* penultimam fut. primi corripiunt. Vide pag. 12.

2. In Heroico carmine brevis vel anceps vocalis ante mutam et liquidam plerumque producitur,*

ὣς ὃ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθείς. *Hom.*

3. Brevis ante duas vel duplicem liquidam ferè semper producitur; ut,

ὅς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ.

*Eurip. Heracl.*

4. In Tragicis vocalis initio vel in media vocis saepius brevis est ante mutam et liquidam; semper in fine, ut,†

αὐτός θ' ὅπλισμα τοὐπιδαύριον λαβών.

*Eurip. Suppl.* 724.

τί χρῆμα δρᾶντα; ποῖον ἄνδρα καὶ λέγεις;

*Soph. Oedip. Tyr.* 1130.

καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ. *Id.* 73.

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* Nonnulli ferunt vocalem brevem inveniri correptam ante πτ et σκ. scil. in Αἰγύπτιος. *Il. l*, 382. et Σκαμάνδριον, ζ, 402. Verum prior rectius trisyllabica vox habenda est, et posterior antiquitus videtur fuisse Καμάνδριον.

† Rarius vocalis brevis ante mutam et liquidam in verbo composito producitur, si in ipsam juncturam cadit: Rarius etiam augmentum post praepositionem eodem modo positum producitur; rarissime ubi praepositio verbo jungitur. Vide Porsoni Not. ad v. 64. Eurip. Orest.

σμικρὰ γὰρ· ὑπαίδυτα δ' ἀποτρέπει λέγειν. *Eurip. Orest.* 404.

5. Tragici aliquando vocalem ante ρρ corripiunt; sic,

δίδως ἐλέσθαι θύγατρὶ μνηστήρων ἕνα.
*Eurip. Iph. Aul.*

6. Vocalis brevis, pedem claudens, ante ῥ in vocis sequentis initio, apud Poëtas scenicos producitur; ut,

σὺ δ' οὐκ ἀνέξει; χρὴν σ' ἐπὶ ῥητοῖς ἄρα.
*Eurip. Suppl.* 461.

τοῦτ' ἔστιν ἤδη τοὔργον εἰς ἐμὲ ῥέπον.
*Soph. Oedip. Tyr.* 847. *Antig.* 318.

7. Comici vocalem brevem ante tenues π, κ, τ, et aspiratas φ, χ, θ, sequente quavis liquida;* et ante consonantes medias β, γ, δ, sequente ῥ, semper brevem servant. *Dawes.*

8. Comici et Tragici vocalem brevem ante consonantes medias, sequente quavis liquida, praeter unicam ῥ,† fere semper producunt. *Id.*

Euripides, ut ait Porsonus, ad Hecubam, v. 302, syllabam ante βλ, γλ, γμ, γν, δμ, δν, semper longam servat: Alii autem Poëtae scenici nonnunquam brevem reddunt.

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* In Melicis Comici nonnunquam brevem ante tenuem et liquidam longam reddunt; sic,

νέμεσθε φῦλα μυρία πτεροτρόφων. *Aristoph. Aves.* 211.
⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

† Ante ῥ etiam apud Tragicos saepe producitur; ut,

τίνας ποθ' ἕδρας τάσδε μοι θακεῖτε; *Soph. Oedip. Tyr.* 2.
⏑ – | ⏑ – |

Vide etiam v. 13. et *Eurip. Heracl.* vv. 18. 55.

9. Comparativa in ων desinentia Atticè pènultimam producunt: Ionicè et Doricè corripiunt; ut,

δεξιότητος καὶ νουθεσίας ὅτι βελτίους τε ποιοῦμεν.
*Aristoph. Ran.* 1009.

ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.
*Soph. Oedip. Tyr.* 55.

καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
*Hom. Odyss.* κ', 396.

## II. Vocalis et Diphthongus ante Vocalem.

1. Vocalis brevis in fine vocis plerumque ante aliam vocalem eliditur: Vocalis initialis post longam vel diphthongum saepissime eliditur. Vocalis ι in ὅτι nunquam a Comicis eliditur; neque vocalis in dativo plurali a quovis Poëta. Excipe etiam τί ante vocalem vel diphthongum.

2. Diphthongus verborum vel participiorum solum apud Scenicos eliditur;† hoc rarius fit apud

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* α praepositionis παρὰ ante consonantem saepe eliditur; ut, παρ' δὲ δυ' ἀμφίπολοι. *Hom.*

† Sed hoc perraro fit; a Poëtis enim Scenicis cautum erat ne diphthongi verborum occurrerent vocali ab altera voce incipienti. Conjunctio καὶ, nonnunquam eliditur, nisi potius crasis habenda sit; ut, χ' ἡ Παναιτ' ἀπιστεάφη. *Aristoph. Plut.* 702.

In versu sequenti ejusdem fabulae, si quidem lectio sincera sit, οι eliditur; ut,

τούτους ὑφείζων εἰς ἔμ'; οἵμ', ὡς ἄχθομαι. 899.

Vide etiam Eurip. Med. 863. ubi τοι efficit ut vocalis brevis sequens per crasin longa fiat: οὔ τ' ἂν ἀμείρετοις— Vide *Aristoph. Ran.* 512. Ex ed. *Kusteri.*

Epicos;* quibus elisio οι pronominum nonnunquam conceditur.

3. Apud Atticos Poëtas diphthongi οι et αι saepe media in voce corripiuntur; ut,†

κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.

*Soph. Oedip. Tyr.* 140.

*Vide etiam vv.* 13, 435, 537. *Aristoph. Ran.* 1008, 1009, ut supra. Nub. 579.

ἰκταίου κότος. *Aeschyl. Supp. v.* 381.

4. Diphthongi αι et ευ nunquam apud eosdem corripiuntur.

5. In Iambicis pariterque Trochaicis numeris‡ vocalis longa aut diphthongus ante aliam vocalem vel diphthongum, initio vocis sequentis, nunquam corripitur.

## III. De Contractione.§

1. Omnis syllaba ex contractione longa fit.

πέφευγα· τἀληθὲς γὰρ ἰσχύον τρέφω.

*Soph. Oedip. Tyr.* 356.

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* Diphthongus verborum vel participiorum ante vocalem vel diphthongum rarius apud Homerum eliditur. Rarissime diphthongi aliorum vocabulorum eliduntur. Haud semper vocalis brevis ante vocalem: Rarissime vocalis brevis post longam vel diphthongum.

† Pronuntiatum esse verisimile est, το | γαυτῃ et ἰκτα | γου.

‡ In utrisque hiatus vocalium studiosè evitari debet: In fine versus quoque, si alter cum vocali incipit, similiter evitandus est.

§ Hoc etiam synecphonesis dicitur.

2. Duae longae vocales nonnunquam in unam longam contrahuntur; sic,

ἢ οὐχ ἅλις. *Hom. Il.* ί, 349.

3. Brevis et longa in unam longam; ut,

πλέων ἐπὶ οἰνοπα πόντον. *Odyss.* ά, 183.

μή μοί τι Θησέως τῶν δὲ μηνύσης τόκῳ.

*Eurip. Hippol.* 522.

Vide etiam *Soph. Oedip. Tyr.* 630, &c.

4. Apud Epicos et Bucolicos, brevis et longa in unam brevem ante vocalem alterius vocis, contrahuntur; * sic,

χρυσέῳ ἀνὰ σκήπτρῳ. *Hom. Il.* ά, 15.

5. Brevis et diphthongus in unam longam; ut,

ὑμῖν μὲν θεοὶ δοῖεν, ὀλύμπια δώματ' ἔχοντες.

*Hom. Il.* ά, 18.

Vide *Soph. Oedip. Tyr. v.* 640. *Eurip. Orest.* 1666.

6. Duae breves in unam longam; † ut,

Ἀχιλλέως παὶ Νεοπτόλεμε τὸν Μηλιᾶ.

*Soph. Philoct.* 4.

ἐκρέμω, ἠλάστεον δὲ θεοὶ κατὰ μακρὸν Ὄλυμπον.

*Il.* ό, 21.

τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν. *Il.* β', 4.

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* Hoc nunquam fit in prima pedis syllaba. Vide "*An Enquiry into Homer's Versification,*" &c.

† Hoc saepe fit apud Tragicos, sed in vocibus tantum θεὸς, νεὸς, et nominibus propriis.

δεινὴ γὰρ ἡ θεὸς, ἀλλ' ὅμως ἱάσιμος.

*Eurip. Orest.* 393.

7. Apud Atticos articulus cum α brevi semper in α longam coalescit; ut,

λαβὼν πιέζει τἀγαθῶ τὸ δυστυχές.

*Eurip. Hippol.* 653.

8. Μὴ οὐ et ἡ οὐ semper apud Atticos, et plerumque alios Poetas, in unam syllabam coalescunt; ut,

ποιήσετ' ἢ οὐ ποιήσετ'; ἢ τί μέλλετε;

*Aristoph. Lys.* 128.

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

*Soph. Aj.* 540.

Vide *Aristoph. Ran.* 68.

9. Tragici et Comici fere semper crases in vocibus, ἢ εἰδέναι et μὴ εἰδέναι, ἐπεὶ οὐ, ἐγὼ οὐ, et in concurrentibus ὠ, εἰ, et ὠ, οὐ, faciunt; ut,

τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης.

*Eurip. Hippol.* 1361.

θανόντ' ἐπεὶ οὔ μοι ζῶντι γ' αὖθις ἔξετον.

*Soph. Oedip. Col.* 1436.

ἐγὼ οὐκ ἄρα σχήσω, &c.

*Aristoph. Lysist.* 284. vide etiam 273.

Sic etiam *Homerus, Il.* ν', 777.

μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν——.

10. I paragoge nusquam inter Tragicos Iambos vel Trochaeos admittitur.

Tirones crases sequentium observent, scil. τοὔνθενδε pro τὸ ἐνθένδε; κᾆτα pro καὶ εἶτα; κᾆτι pro καὶ ἔτι; κἂν pro καὶ ἐν; κἄν pro καὶ ἀν; κεἰ pro καὶ εἰ; κἀγὼ pro καὶ ἐγὼ; κἄπειτα pro καὶ ἔπειτα; κἀκ pro καὶ ἐκ; τοὐμον pro τὸ ἐμὸν; οὔμος pro ὁ ἐμὸς; ἐγᾠδα pro ἐγὼ οἶδα; αὔτος pro ὁ αὐτὸς *idem*; χὤπως pro καὶ ὅπως; ὤνθρωπος pro ὁ ἄνθρωπος; Θἄπλα pro τὰ ὅπλα; μοὔστιν pro μοῖ ἔστιν per crasin et ecthlipsin; Θἄτερα pro τὰ ἕτερα, &c.

Καὶ nunquam crasin cum εὖ facit nisi in compositis: nunquam cum ἀεὶ. *Porson. Not. ad Eurip. Orest.* 1422.

### Figurae Dictionis.

*Prosthesis* apponit capiti, sed *aphaeresis* aufert.
*Syncopa* de medio tollit, sed *epenthesis* addit.
Abstrahit *apocope* fine, sed dat *paragoge*.
Constringit *crasis*, distracta *diaeresis* effert.
Litera si legitur transposta *metathesis* exit.
*Antithesin* dices tibi litera si varietur.

RUDDIMAN.

## V.

## DE PEDIBUS.

Pes est nexus duarum pluriumve syllabarum, quarum tempora* sunt vel eadem vel diversa.

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* Notandum est unam longam syllabam aequalem esse tempore duabus brevibus.

Pedes sunt vel *simplices*, ut dissyllabi et trisyllabi; vel *compositi*, ut tetrasyllabi.

## Pedes Dissyllabi sunt quatuor.

1. *Pyrrhichius* constat ex duabus syllabis brevibus ∪ ∪, ut, Θεός.

2. *Spondaeus*, ex duabus longis, – –; ut, ἥρως.

3. *Iambus*, ex brevi et longa, ∪ –; ut, γέλως.

4. *Trochaeus*, ex longa et brevi, – ∪; ut, σῶμα.

## Pedes Trisyllabi sunt octo.

1. *Dactylus* constat ex longa et duabus brevibus, – ∪ ∪; ut, ἥλιος.

2. *Anapaestus*, ex duabus brevibus et longa, ∪ ∪ –; ut, μεγάλην.

3. *Tribrachys*, ex tribus brevibus, ∪ ∪ ∪; ut, ἑθέτο.

4. *Molossus*, ex tribus longis, – – –; ut, ἥρωδης.

5. *Amphibrachys*, ex brevi, longa et brevi, ∪ – ∪; ut, ὅμηρος.

6. *Amphimacer*, seu Creticus, ex longa, brevi et longa, – ∪ –; ut, ἤγεμων.

7. *Bacchius*, ex brevi et duabus longis, ∪ – –; ut, νόημων.

8. *Antibacchius*, ex duabus longis et brevi, – – ∪; ut, ἥφαιστος.

## VI.

### DE METRIS.*

Metrum proprie constat ex duobus pedibus; quia in scenicis spectaculis tibicen, qui rythmum et tempus moderabatur, terram pede semel percutiebat, dum actor duos pedes pronuntiabat.

Accidunt unicuique pedi sublatio, quae *arsis* dicitur, et positio, quae *thesis*.—" In unaquaque parte orationis," ait Priscianus, " *arsis* et *thesis* " necessariae sunt, non in ordine syllabarum, sed " in pronunciatione, velut in hac parte, *natura*; " ut quando dico *natu*, elevatur vox, et est *arsis* " in *tu*; quando vero *ra*, deprimitur vox, et est " *thesis*."—Hoc praemisso, haud iniquum erit Dawesii canonem in usum Tironum recensere, scil.—" In metris *Iambicis*, Iambi, Spondaei et

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* " Omnis *structura* ac *dimensio* et *copulatio vocum*," inquit Quinctilianus, Inst. lib. ix, cap. 4. " constat aut numeris (nume- " ros ῥυθμοὺς accipi volo) aut μέτρῳ, id est, dimensione quadam. " Quod etiam si constat utrumque pedibus, habet tamen simpli- " cem differentiam. Nam *Rythmi*, id est, *numeri*, spatio tempo- " rum constant: *Metra* etiam ordine: ideoque alterum esse " quantitatis videtur, alterum qualitatis."—" Sunt et illa discri- " mina, quod *rythmis* libera spatia, *metris* finita sunt."

" Anapæsti in *ultimam:* Tribrachi et Dactyli in " *mediam:* In *Trochaicis,* pedis cujusque in *pri-* " *mam:* In *Anapœsticis,* Anapæsti et Spondæi in " *ultimam;* Dactyli et Proceleusmatici in *penultimam,* ictus cadit."—Vide *Miscell. Crit.* § v. Vide etiam *Herman. de Metris,* p. 16, et seq.

METRORUM sunt praecipue novem genera, quae nomina sortiuntur ex *pede* sibi proprio vel qui in unoquoque maxime invalescit. Scil. 1. *Iambicum,* 2. *Trochaicum,* 3. *Anapœsticum,* 4. *Dactylicum,* 5. *Choriambicum,* 6. *Antispasticum,* 7. *Ionicum a majore,* 8. *Ionicum a minore,* 9. *Pœonicum.*

Ex numero metrorum, seu duorum pedum, in quocunque versu, metrum nominatur, vel *Monometrum,* ex uno metro vel duobus pedibus constans; *Dimetrum,* ex duobus metris vel quatuor pedibus; *Trimetrum,* quod etiam *Senarium* nuncupatur, ex tribus metris vel sex pedibus; *Tetrametrum,* ex quatuor metris, vel octo pedibus. Sunt alia quidem quae per *monopodiam, i. e.* singulos pedes, mensuram habent; ut *Pentametrum,* ex quinque pedibus constans; et *Hexametrum,* ex sex: alia vero per *Dipodiam, i. e.* binos pedes; ut Iambica et Trochaica. Haec dispositio pedum *Syzygia* etiam vocatur.

Duorum pedum conjunctio qui cum ordinibus haud cohaerent *Basis* dicitur.

E dimensionis terminatione versus est vel *Acatalectus,* vel *Catalectus,* vel *Brachycatalectus,* vel *Hypercatalectus.*

1. *Acatalectus* est cui nihil aut deest aut superest, vel cui est justa pedum mensura; ut in hoc Iambico,

πάλαι κυνηγετοῦντα καὶ μετρούμενον. *Soph. Aj.*

2. *Catalectus* est cui deest in fine syllaba; ut in hoc Trochaico,

ὥστ' ἐγὼ μὲν ἠλέησα κἀπομορξάμην ἰδών.

*Aristoph. Ach.* 706.

3. *Brachycatalectus* est cui totus pes in fine deest; ut,

εἰσιδεῖν γίγαντι. *Eurip. Phœniss.* 127.

4. *Hypercatalectus* est, cui una vel duae syllabae supra justam mensuram abundant; ut in hoc Dactylico,

τῶν μεγάλων Δαναῶν. *Soph. Aj.* 224.

Ultima syllaba versus communis est nisi in Anapæsticis, Iambicis, Trochaicis et Ionicis a maj. Dimetris.

## De Caesura.

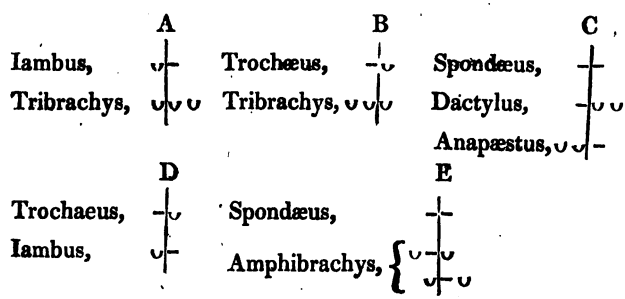
Cæsura est cum post perfectum pedem superest syllaba vocem finiens.

Cæsuræ species sunt quatuor: 1. *Triemimeris*, cum post primum pedem, seu duos semipedes, relinquitur syllaba, vocem finiens. 2. *Penthemi-*

*meris*, cum post duos pedes, seu quatuor semipedes, relinquitur syllaba. 3. *Hephthemimeris*, cum post tres pedes, seu sex semipedes, relinquitur syllaba. 4. *Ennemimeris*, cum post quatuor pedes, seu octo semipedes, relinquitur syllaba.

Hic loci opportunum est observationes Dawesii de pedibus ἰσοχρόνοις, sive ἰσοδυνάμοις enarrare :—

" Videntur quidem viri eruditi tota via errâsse
" qui pedes in universum ἰσοχρόνους sive ἰσοδυνάμους
" statuerint, quorum tota quantitas sit aequalis.
" Contra enim mihi persuasum est illos duntaxat
" pedes a veteribus tanquam ἰσοχρόνους haberi soli-
" tos, qui in singulas itidem partes temporibus
" aequales secari possent, ita scilicet ut singulis
" longis vel singulae itidem longae, vel certe bi-
" nae breves responderent. En tibi pedum ex-
" empla cum ἰσοχρόνων tum ἀνισοχρόνων.




" Habes utique linearum secantium ABC, utra-
" vis ex parte tempora non nisi aequalia ; reliqua-
" rum vero D et E non nisi inaequalia. Percipis
" jam rationem decantati illius, ὁ τροχαῖος ἀντιπαθεῖ
" τῷ ἰάμβῳ, sive ob quam in versu trochaico Iam-

" bus, in iambico vicissim Trochæus nusquam lo-
" cum habeat."—" Hinc etiam ratio elucescit
" cur amphibrachyn spondæo, adeoque dactylo
" et anapæsto pariter ἀντιπαθεῖν videre sit; sive
" cur pes iste in versu neque anapæstico, neque
" trochaico, nec denique iambico conspiciatur."
—" Est utique luce clarius, si totam pedum quan-
" titatem spectes, trochæo iambum, spondæo,
" adeoque dactylo etiam atque anapæsto amphi-
" brachyn esse ἰσοδύναμον."—Vide *Miscell. Crit.* p. 65.

His addere licet tabulam solutionum et contractionum in usitatissimis numeris, ex Hermanni judicio.—Vide p. 36.

| *Troch.* | *Dactyl.* | *Paeon* 1. |
|---|---|---|
| ⏑ | ⏑ ⏑ | ⏑ ⏑ ⏑ |
| ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ ⏑ |
| | ⏑ ⏑ | ⏑ ⏑ |
| | | ⏑ ⏑ ⏑ |
| *Iamb.* | *Anapæst.* | *Paeon* 4. |
| ⏑ | ⏑ ⏑ | ⏑ ⏑ ⏑ |
| ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ ⏑ |
| | ⏑ ⏑ | |

## I. De Metro Iambico.

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### 1. *De Iambico Trimetro sive Senario.*

1. Iambicus Trimeter, sex constans pedibus, apud Tragicos scriptores omnibus in locis *Iambum* sumit; qui pes in omni praeter ultimum loco in Tribrachyn dissecari potest.

πάλαι κυνηγετοῦντα καὶ μετρούμενον. *Soph. Aj.*
⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν.
⏑ ⏑ ⏑ | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

*Eurip. Hecub.* 799.

ἃ δ' ἔλαβες, ἀπόδος, πατρὸς ἐμοῦ λαβὼν παρά.
⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ – | ⏑ – | ⏑ –

*Eurip. Orest.* 635.

2. Idem versus in locis imparibus, scil. 1mo, 3tio, et 5to, Spondæum admittit.

οὕτω δ' ἀμείβει μ' ὥς τε μ' ἄλγησαι φρένας.
– – | ⏑ – | – – | – ⏑ | – – | ⏑ –

*Eurip. Orest.*

3. Hunc Spondæum in 1*mo* loco, vel in Dactylum, vel in Anapæstum, Tragici dissecabant; in 3*tio* loco, tantum in Dactylum; in 5*to*, neque in Anapæstum neque Dactylum.

οὐκ ἄριθμον ἄλλως ἀλλ' ὑπερτάτους φρυγῶν.

*Eurip. Tr.*

μητέρα, τὸ σῶφρον τ' ἔλαβεν ἄν τῆς ξυμφορᾶς.

*Id. Orest.* 495.

καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ.

*Eurip. Hec.* 382.

ἀκόλαστος ὄχλος, ναυτικὴ τ' ἀναρχία. *Id.* 605.

ξυνετὸς δὲ χωρεῖν ὁμόσε τοῖς λόγοις θέλων.

*Eurip. Orest.*

4. In quavis senarii sede praeter ultimam, Anapæstus proprii nominis usurpatur, istâ lege tamen ut in eadem voce totus contineatur; ut,

ἐμοὶ μὲν οὐδεὶς μῦθος Ἀντιγόνη, φίλων.

*Soph. Ant.*

ἔξει δ' ἐς οἴκους Ἑρμιόνη τίνος χρόνου;

*Eurip. Orest.*

Vide etiam 1670.

5. *Senarius* duas praecipuas cæsuras habet, *penthemimerim*, et *hephthemimerim*. Prioris sunt quatuor genera, 1*mo*, vel in brevi syllaba; 2*do*, vel in brevi post elisionem: 3*tio*, vel in longa; 4*to*, vel in longa post elisionem. Alterius plura sunt: 1*mo*, cum in fine dissyllabi vel hyperdissyllabi occurrit sine elisione; 2*do*, post elisio-

nem; *3tio*, cum brevis syllaba est enclitica vox; *4to*, cum non est enclitica, sed talis quae sententiam inchoare nequeat; *5to*, cum vox ista ad præcedentia quidem refertur, potest vero inchoare sententiam; *6to*, cum syllaba brevis post elisionem fit.——Vide *Porsoni Praef. ad Hecub.* p. 27.

6. Est et alia senarii divisio, quam si non caesuram, *quasi caesuram* liceat nominare. Ea est cum tertius pes elisionem patitur, sive in eadem voce, sive additis γ', δ' μ', σ', τ'.

Κεντεῖτε μὴ φείδεσθ'· ἐγὼ "τεκον Πάριν.

*Eurip. Hecub.* 387.

Γυναιξὶ παρθένοις τ' ἀπόξεπτος μέτα.

*Id. 355.*

7. Cæsura, quae penthemimeris est, prima Dactyli, in 3tio loco, syllaba esse debet: Nonnunquam etiam vox, vel monosyllaba, vel ita ex elisione facta, eundem pedem inchoat.*

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* Hanc legem inviolatam servari in octo Fabulis observavi; scil. Prometh. Vinct. et Sept. contra Theb. Æschyli, ex edit. Bloomfieldii: Oedip. Tyr. et Antig. Sophocl. ex edit. Brunckii. Hecub. Phoeniss. Medea et Orest. Eurip. ex edit. Porsoni; nisi uno in loco hujus postremae Fabulae: scil.

κύκλῳ γὰρ εἱλισσόμεθα παγχάλκοις ὅπλοις. 438.

Hunc versum duobus modis emendavit Valckenarius in Annot. ad Phoeniss. Eurip. v. 717.

"Scribi malim isto versu," inquit, κύκλῳ γ' εἱλισσόμεσθα· vel si

8. Cæsura, vel monosyllaba vox, primam Tribrachi syllabam fere semper facit.*

---

quis illud praeferat, πέρις ἱλισσόμεσθα· vocem πέρις Grammatici interpretabantur κύκλῳ. est autem *Euripideum* πέρις ἱλίξαι, &c.

Ex iis et multis aliis quae proferre potui indiciis vix dubitare liceat quin Tragici hanc legem semper sibi servandam arbitrarentur.

* In iisdem fabulis jam supra memoratis pauca huic regulae adversantur. In Prometh. Vinct. pes Tribrachys duodecies occurrit, (1mo. loco praetermisso) cui prima syllaba est vel caesura vel monosyllaba: Una tantum exceptio invenitur, quam lectio a Gaisfordo prolata tollit. Versus mendosus, ut mihi saltem videtur, ita a Bloomfieldio editur,

ἀπροσδόκητος δ' αἰφνίδιος αὐτὸν μόρος, 710.

Ita correctum ex Seldeniano codice, Gaisfordus dedit,

ἀπροσδόκητος δ' αὐτον ἐξαίφνης μορος.

In Sept. contr. Theb. Tribrachys, (in 1mo. haud memoratus) vicies et sexies occurrit, cum una quoque regulae exceptione; scil. v. 1024.

καὶ μηθ' ὁμαρτεῖν τυμβοχόα χειρώματα.

vox τυμβοχόος nullo alio loco occurrit, neque hic retinenda est. Quin potius lege,

καὶ μηθ' ὁμαρτεῖν τυμβόχωστα χώματα; ut apud Sophocl. Antig. 848. ἔργμα τυμβόχωστον.

In eadem fabula, v. 76. ξυνὰ habet penultimam longam, quod nulla legitima auctoritate, ut opinor, apud Tragicos stabiliri potest.

In Oedip. Tyr. Tribrachys occurrit vicies et sexies, regula observata, cum quinque exceptionibus, scil. vv. 301. 719. 826. 1279. 1494. In Antigone decies et septies, vv. 418. 420. ex-

8. Rarissime Tragici pedem tertium, integram vocem, vel extremam vocis partem, faciunt. Nunquam et tertium et quartum in una voce comprehendunt.

9. Rarissime, si unquam, Spondaeum in quinto loco inter duo verba hypermonosyllaba divisere, Dactylum certe in eodem quinto pede nunquam posuere. Vide Porsoni *Praef.* p. 47.

10. Comici autem, qui sermones solutiores imitabantur, has leges de Anapaestis et Dactylis saepe violant; ut,

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ceptis; v. 263 Anapaestus in 5ta sede; 467 Anapaestus etiam in 5ta.

In Hecuba Eurip. sexagies et octies, cum duabus tantum, ni fallor, exceptionibus; scil. ad vv. 715 et 1222. Sic v. 715.

ἰλθοῦσ', ἐφ' ὅστις Ταλθύβιος ἡγγυλέ μοι.
– – |⏑ – | – – |⏑ ⏑ | – –| ⏑ –

Nomina propria plus quam trisyllaba forsan excipienda sunt.

In Medea, tricies cum duabus exceptionibus; scil. ad vv. 376 et 505. Prior sic se habet,

θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν.
– –| ⏑ ⏑ ⏑| – ⏑| ⏑ –| ⏑ – | ⏑ –

Qui versus valde inconcinnus et invenustus sine ulla cæsura habendus est. Levi mutatione, et auribus et animo acceptior reddatur.

θήσω, τε πατέρα καὶ κόρην πόσιν τ' ἐμόν.
– –| ⏑ ⏑ ⏑| ⏑ –| ⏑ –| ⏑ –| ⏑ –

In Orest. Eurip. Tribrachys multo sæpius quam in aliis fabulis occurrit; scil. ducenties et undecies, cum viginti et tribus exceptionibus. Qui numeri, et unus et alter, omnes alios ceteris fabulis tam longe exsuperant, ut dubitetur an hæc fabula adhuc non erroribus referta sit.*

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* Hæc et alia reputanti visum est legem de Tribracho observari debere, nisi in nominibus propriis plusquam trisyllabis.

μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.
*Aristoph. Plut.*

ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα. *Id.*

πυθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν, ὅ, τι νοεῖ.
*Aristoph. Plut. 55.*

Anapaestus saepius in 1*mo*, 2*do*, et 4*to*, rarius in 3*tio* loco, invenitur. Dactylus in 1*mo* et 3*tio*, rarius in 5*to*.

In Satyricis fabulis Anapaestus in sede 2*da*, 4*ta*, et 5*ta*, invenitur.

*Iambici Trimetri apud Tragicos Tabula.*

| | 1. | 2. | | 3. | | 4. | 5. | 6. |
|---|---|---|---|---|---|---|---|---|
| | ⏑ – | ⏑ – | ⏑ | – | ⏑ | – | ⏑ – | ⏑ – |
| | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ | ⏑ ⏑ | ⏑ | ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ – |
| | – – | | – | – | | | – – | ⏑ – |
| | – ⏑ ⏑ | | – | ⏑ ⏑ | | | | ⏑ – |
| | ⏑ ⏑ – | | | | | | | ⏑ – |
| N. P. | ⏑ ⏑ – | ⏑ ⏑ – | ⏑ | ⏑ – | ⏑ | ⏑ – | ⏑ ⏑ – | ⏑ – |

Utriusque cæsuræ locus linea simplici denotatur.

I. Iambicum Monometrum Hypercatalecticum ex iambica syzygia cum syllaba hypercatalectica constat; ut,

στρέφουσι φᾶμαι. *Eurip. Med.*

Versus idem est ac dochmiacus.

In Dimetris, tam Iambicis quam Trochaicis et Anapaesticis, ultima syllaba non est communis; sed versus per *συνάφειαν* decurrunt usque dum ad

versum catalecticum, quo omne systema claudatur, deventum sit.—Vide *Brunck. Annot. in Ran. Aristoph.* 984; et *Dawesii Miscell. Crit.* p. 30.

τίς τὴν κεφαλὴν ἀπεδήδοκεν
τῆς μαινίδος; τὸ τρυβλίον
τὸ περυσινὸν τέθνηκ' ἐμοί·
Ποῦ τὸ σκόροδόν μοι τὸ χθεσινόν;
τίς τῆς ἐλάας παρέτραγεν;
τέως δ' ἀβελτερώτεροι
κεχηνότες Μαμμάκυθοι.

*Aristoph. Ran.* 984.

Vide *Eurip. Phoeniss.* 249, 314, 315.

## 2. *De Iambico Dimetro Acatalectico et Catalectico.*

1. Systema dimetrorum acat. Tribrachyn, Spondaeum et Anapaestum saepius; Dactylum parcius admittit. In Dimetris Comici easdem leges de Dactylis et Anapaestis quas in Trimetris servant.

τοιαῦτα μέντοι 'γὼ φρονεῖν, *Aristoph. Ran.*
ποῦ μοι τοδί; τίς τοῦτ' ἔλαβε; *Id.*
ποῦ το σκόροδον μοι τὸ χθεσινόν; *Id.*
τίς—— *Id.*

2. In Catalectico Iambus syllabam catalect. semper antecedit.

Ἔρως ποτ' ἐν ῥόδοισι. *Anacr.*

Ἀπόλοιτο πρῶτος αὐτὸς. *Id.*

τί φῶ σε; πῶς ἅπαντα. *Eurip. Phoeniss.* 316.

Systemata pura monstrant Aristoph. Equit. 366, 380, 441, 454, 907, 930. Nub. 1085, 1102. Ran. 387, 396.

System. impura Achar. 1007, 1016, 1036, 1045.

Tetrametrum acat. nunquam a Graecis, sive Tragicis, sive Comicis, usurpabatur.

### 3. *De Tetrametro Catalectico.*

De Tetram. Catalect. ita *Porsonus* in Suppl. ad Præf. Eurip. Hecub. p. 43.

" Duabus rebus a Comico senario hoc differt: " 1*mo*, quod quartus pes semper Iambus vel Tri- " brachys sit oportet; 2*do*, quod sextus pes Ana- " paestum etiam admittit. Sed pes catalecticam " syllabam praecedens non Iambus esse nequit, " nisi in proprio nomine, ubi conceditur Ana- " paestus, quod de quarto etiam pede intelligi " velim."

πρώτιστα μὲν γὰρ ἕνα γε τινὰ καθεῖσεν ἐγκαλύψας.

οὐχ ἧττον ἢ νῦν οἱ λαλοῦντες. ἠλίθιος γάρ ἦσθα.

ἐγένετο Μελανίππας ποιῶν, Φαίδρας τε Πηνελόπην δὲ
⏑ ⏑ ⏑|⏑ ⏑ ⏑|– – | ⏑ – | – – | ⏑ –|⏑ ⏑ – |

τῶν νῦν γυναικῶν Πηνελόπην, Φαίδρας δ' ἀπαξαπάσας.
– – | ⏑ –| – –|⏑ ⏑ – | – – | ⏑ – |⏑ – |

*Aristoph. Thesmoph.*

## II. De Metro Trochaico.

– ⏑

### 1. *De Trochaico Tetrametro Catalectico.*

1. Trochaicum Tetrametrum Catalecticum septem pedibus et una syllaba constans, apud Tragicos scriptores, omnibus in locis Trochaeum amat, quem pedem ubique in Tribrachyn dissecare licet.

τῶν μακρῶν δ' ἀπαλλαγεῖσα νουθετημάτων μ' ἐά.
– ⏑| – ⏑| – ⏑| – ⏑||– ⏑| – ⏑| – ⏑|–

*Eurip. Phoeniss.*

φόνιον ἐμβαλὼν, τὸν αὐτὸν οὐκ ἀποίσεται μόρον;
⏑ ⏑ ⏑ |– ⏑| – ⏑ | – ⏑ || – ⏑| – ⏑| – ⏑|

*Id.*

2. Idem versus in locis paribus; scil. in 2*do*, 4*to*, et 6*to*, Spondaeum etiam admittit, qui pes ubique in Anapaestum dissecatur,

κομπὸς εἶ, σπονδαῖς πεποιθὼς αἵ σε σώζουσιν θανεῖν.
– ⏑ | – – | – ⏑| – – ||– ⏑ | – –|– ⏑ | –

*Id.*

ἔξιθ' ἐκ χώρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ.
– ⏑ |– –|– ⏑|– – || ⏑ ⏑ ⏑| ⏑ ⏑ –|– ⏑|

*Id.*

ὥστερ σὺπ ἐλθὼν, ἔμοιγε ταυτὸν ἀπέδωκεν μολών.

*Eurip. Orest.* 728.

3. In omnes sedes, praeter 4*tam* et 7*mam*, licet Dactylum proprii nominis recipere: qui tamen vel in eadem voce ante ultimam syllabam totus continendus est, vel ita distribuendus, ut duae breves syllabae priorem nominis partem efficiant.

ξύγγονόν τ' ἐμὴν Πυλάδην τε τὸν τάδε ξυνδρῶντά μοι.

*Eurip. Orest.*

4. Trochaici Tragici caesura una est, qua versus post quatuor pedes absolutos ad finem integrae vocis dividitur, quae nec articulus nec praepositio sit oportet.

τὸν Ἑλένης τίσαντας ὄλεθρον ἥντιν' ἥρπασεν Πάρις

*Eurip. Iph. Aul.*

5. In pedibus dissolutis illud unum cavetur, ne Spondæo vel Anapæsto in sexta sede, Tribrachys in septima subjiciatur.

Si ab initio detrahis Creticum vel Pæonem primum sive quartum versus fit Senarius, cui caesura semper apud Tragicos, saepe apud Comicos penthemimeris est; sic,

ἐλπίδες δ' οὔπω καθεύδουσ', αἷς πέποιθα σὺν θεοῖς.

*Eurip. Phoeniss.* 643.

τὸν Ἑλένης φόνον διώκων, κἀμὲ μὴ σώζειν θέλει.

*Orest.* 1548.

ἡ Σελήνη δ' ἐκλέλοι||πε τὰς ὁδοὺς· ὁ δ' ἥλιος.

*Aristoph. Nub.* 580.

τὸν στέφανον ἀφηρέθη· ‖ μᾶλλον γὰρ οὕτως ᾄσεται. 621.

κατὰ Σελήνην ὡς ἄγειν ‖ χρὴ τοῦ βίου τὰς ἡμέρας. 622.

6. In Trochaicis Comici nonnunquam caesuram negligunt; Dactylum non recipiunt nisi in proprio nomine; pedem tribrachyn ante syllabam catalecticam admittunt. Sæpe Trochæo et Spondæo ad finem versus invicem utuntur.

*Trochaici Tetrametri apud Tragicos Tabula.*

| | 1. | 2. | 3. | 4. | 5. | 6. | 7. | |
|---|---|---|---|---|---|---|---|---|
| | ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – |
| | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | – |
| | | – – | | – – | | – – | | – |
| | | ⏑ ⏑ – | | ⏑ ⏑ – | | ⏑ ⏑ – | | – |
| N. P. | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | | – ⏑ ⏑ | – ⏑ ⏑ | | – |

Linea simplex locum cæsuræ notat.

## 2. *De Trochaico Monometro Acatalectico.*

1. Trochaicum monometrum acatalecticum ex duobus Trochæis, vel Trochæo et Spondæo constat; ut,

βουφόνοις παρ'. *Æschyl. Prom.*

πήματ' οἴκων. *Eurip. Orest.* 956.

2. Trochaicum monometrum hypercatalecticum constat ex ditrochæo et syllaba; ut,

εἴθε γὰρ Θέοι. *Æschyl. Theb.* 565.

1. Trochaicum dimetrum catalecticum, *Euripideum* a Grammaticis vocatum, constat ex duobus ditrochæis quorum alter est catalecticus. In prioris secunda sede Spondæus etiam admittitur; Tribrachys ubique;

μηδ' ἄλαστον ἄνδρ' ἰδών.

*Soph. Œdip. Col.* 1483.

τῶν θανουμένων ὕπερ.

*Eurip. Orest.* 958. Vid. 246, 252.

τοῦ δὲ Σευάλκης ἄναξ.

*Æschyl. Pers.* 968.

Κάδμος ἔμολε τάνδε γᾶν.

Τύριος, ὦ τετρασκελής. *Eurip. Phoen.* 647.

Vide *Soph. Oedip. Tyr.* 884, 886, 888, 1087, 1338.

2. Trochaicum dimetrum acatalecticum constat ex duobus ditrochæis. In sede secunda et quarta Spondæus admittitur: in omnibus Tribrachys.

Utrumque in Avibus Aristophanis occurrit, ad v. 1470, hoc modo. Vide *Gaisfordi* Not. ad Hæphest. 261, de Metro Trochaico.

——— θαυ-

μάστ' ἐπεπτόμεσθα καὶ

δεινὰ πράγματ' εἴδομεν

ἔστι γὰρ δένδρον πεφυκὸς

ἔκτοπόν τι καρδίας ἀ-

λέγετον ἔπι τὸν ἀναδέρεσθον. *Ran.* 1106.

κοινὸν αἷμα, κοιναὶ τέκεα.

*Eurip. Phoen.* 254.

καὶ τὸ θεόθεν οὐ γὰρ ἄδικον. 265.

Vide etiam *Aristoph. Av.* 385 et 395; sic,

ὁ Κεραμεικὸς δέξεται νώ.

δημόσια γὰρ ἵνα ταφῶμεν.

φήσομεν πρὸς τοὺς στρατηγοὺς

μαχομένω τοῖς πολεμίοισιν

*Catal.* ἀποθανεῖν ἐν Ὀρνεᾶις.

3. Trochaici dimetri hypercatalectici exemplum.

ἃς ἔγημ' ὁ τοξότας Πάρις.

*Eurip. Orest.* 1407.

4. Trochaicum, dimetrum brachycatalecticum sive Hemiolium, quod et Ithyphallicum dicitur, ex tribus Trochæis constat; horumque quivis in Tribrachyn nonnunquam dissecatur.

μαχανᾶ Ποσειδᾶν.

*Æschyl.* cont. *Theb.* 124 et 128.

εἰσιδεῖν γίγαντι. *Eurip. Phoeniss.* 127.

ἄλυρον ἀμφὶ μοῦσαν

ὀλομέναν τ' Ἐριννὺν. *Id.* 1040.

λάζεσε φέρεσε πέμπεσ'. *Id. Hecub.* 62.

Vide etiam *Eurip. Orest.* 1368, 1428, 1430.

5. Trochaici trimetri brachycatalectici exemplum.

οἱ δὲ πρὸς θρόνους ἔσω μολόντες.

*Eurip. Orest.* 1406.

6. Trochaicum trimetrum catalecticum paribus locis Spondæum, in omnibus Tribrachyn sumit.

τίθεσε μὴ ψοφεῖτε μηδ' ἔστω πτύπος.

*Eurip. Orest.* 141.

ἔρχεται τιμὰ γυναικείᾳ γένει.

*Eurip. Med.* 418.

Vide *Aristoph. Ran.* 896.

7. Trochaicum trimetrum hypercatalecticum habet *Eurip. Orest.* 1397.

ἦλθον εἰς δόμους, ἵν' αὖθ' ἕκαστα σοι λέγω.

## III. De Metro Anapaestico.*

1. Anapæsticum Monometrum, quod etiam basis Anapæstica vocatur, sæpius ex duobus Anapæstis, nonnunquam ex Anapæsto et Spondæo, et versa vice, vel Dactylo et Anapæsto, vel ex duobus Spondæis.

τίς ἐφαμερίων. — *Æschyl.*

τάδε Ϝωΐσσων. — *Eurip. Hecub.*

λέκτρ' Ἀγαμέμνων. — *Id.*

Vide *Aristoph. Aves.* 209 et seqq.

2. Legitimum Anapæstorum systema ex Dimetris constat, quibus interponitur aliquando Monometer, et semper versu catalectico, qui Paræmiacus dicitur, ex tribus pedibus et syllaba composito, clauditur.

παίσι δὲ μᾶλλον γεγένηται. — *Æschyl.*

κλάγξω δ' αὖ γόον ἀρίδακρυν. — *Id.*

Vide *Prometh. Vinct. Æsch.* sub finem.

* In Anapæstis, ut ait Porsonus, neque nunquam neque semper Dorica Dialecto utuntur Tragici. Vide not. ad v. 100 Hecub. Eurip.

In Paræmiaco, qui cantum claudit, catalectica syllaba subjicitur Anapæsto,* in strophe et antistrophe.

3. In omnibus locis pro Anapæsto indifferenter Dactylum et Spondæum, rarissime Proceleusmaticum Tragici adhibent; rarius Dactylo Anapæstum subjiciunt. sic,

νῦν γὰρ ὁ δεινὸς ὁ μέγας ὠμοκρατὴς.

*Soph. Aj.* 205.

ἵζ' Ἀγαμέμνονος ἱκέτις γονάτων.

*Eurip. Hecub.* 144.

κἀναπυθωμεθα τούσδε τίνες ποτὲ.

*Aristoph. Av.* 403.

τὼ Θησείδα δ', ὄζω Ἀθηνῶν,
δισσῶν μύθων ῥήτορες ἦσαν·
γνώμῃ δὲ μιᾷ ξυνεχωρέστην,
τὸν Ἀχίλλειον τύμβον στεφανοῦν
αἵματι χλωρῷ· τὰ δὲ Κασάνδρας
λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας

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* Nonnunquam Spondæo, sed rarissime; sic,

Ἰὼ δαίμων, ἰὼ ἔξύλου. *Soph. Œdip. Tyr.* 1311.

πρόσθεν θήσειν ποτὲ λόγχης. *Paræmiac.*

*Eurip. Hecub.* 122.

ὑπὲρ Ἑλλήνων. *Basis Anapæst.* 138.

Τροίας πεδίων ἀπέβησαν. *Paræmiac.*

Si Anapæstus media in voce (quod rarius accidit) exit, syllaba, quæ supersit, brevis est.

4. Siquando hiatum Tragici relinquunt, is fere est vel in vocali longa vel diphthongo, quæ tum necessario corripitur; ut,

μοῦσα καὶ ἡμῖν ἡ προσομιλεῖ

*Eurip. Med.* 1081.

οὐ μεταπλάομαι ἀλλὰ θανεῖν μοι.

*Eurip. Hec.* 214.

5. Metra sive Dipodiæ tum versus maxime numerosos efficiunt cum in integras voces desinunt: præterquam in versu catalectico, qui tum auribus maxime placebit cum hexametri Dactylici finem constituit: nonnunquam vero et is Dactylum admittit in primo loco.

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους

καὶ παρακόπτει φρένας, ὦ παῖ.

*Eurip. Hippol.* 240.

6. Interdum tamen voces in duo metra distribuuntur, et altera Dipodia post Anapæstum brevi syllaba in alteram excidit;

Νύμφαις ἁλίαισιν ἐπευξάμενοι.

*Soph. Philoct.* 1470.

7. Semper observandum est ultimas versuum syllabas minime pro communibus habitas esse, sed eadem diligentia servatas ac si in mediis versibus reperirentur. Hanc legem συναφείαν Grammatici dicunt; sic,

εἰς ἀριθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων. *Æschyl. Prom.* 191.

ἢ Κασάνδραν ἐσίδω, Τρωάδες,
ὥς μοι κρίνωσιν ὀνείρους; *Eurip. Hecub.* 86.

1. Anapaesticus Aristophanicus, quod etiam tetrametrum dicitur, duobus dimetris Anapæsticis constat, quorum alter alteri est catalecticus.

ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς,—σοφὸν, ὦ νικήσετε τηνδί.
*Aristoph. Plut.* 487.

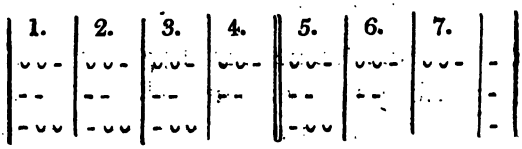
ὑμεῖς γ' οἵπερ καὶ Θρασυβούλῳ Διονύσιον εἶναι ὅμοιον.
*Id.* 550.

2. In tribus prioribus locis præter Anapæstum et Spondæum Dactylo utuntur; quod et in 5to licet; in 4to et 6to non licet. Nusquam Aristophanes syllabam catalecticam Spondæo subjicit.

φειδόμενος γὰρ καὶ βουλόμενος τοῦτον μηδὲν δαπάνασθαι.

3. Notandum est cæsuram post 4tum pedem semper inviolatam servari. Cavendum est ne in præpositione vel articulo accidat.

*Tetrametri Anapæstici apud Comicos Tabula.*




Linea duplex locum cæsuræ notat.

## IV. De Metro Dactylico.

1. Dactylicum dimetrum acatalecticum purum ex duobus dactylis constat.

2. Dactylicum dimetrum acatalecticum impurum in primo loco Spondæum admittit; nonnunquam etiam in 2do.

πειθοὺ μολπάν. *Æschyl.*

3. Dactylicum dimetrum hypercatalecticum ex duobus Dactylis cum syllaba constat; vel ex Spondeo cum syllaba.

θηρὸς ὀρεσσιβάτα. *Soph. Antig.* 350.

οἰκτρὸν γὰρ πόλιν ὧδ'. *Æschyl.*

4. Dactylicum trimetrum acatalecticum ex tribus Dactylis constat. In 1mo et 3tio loco Spondæum admittit.

δεξία μὲν παταμόμφα δὲ. *Æschyl.*

αἱ Μοῦσαι τὸν Ἔρωτα. *Anacr.*

5. Dactylicum trimetrum hypercatalecticum constat ex tribus Dactylis cum syllaba: Spondæum etiam in 1mo, rarius in 2do loco admittit. Cavendum est ne Spondæus ante syllabam hypercatalect. sit; ut,

σίγα φυλαττομένα στόματος.

*Eurip. Orest.* 181.

6. Dactylicum tetrametrum acatalecticum ex quatuor Dactylis constat. In 1ma et 2da sede, nonnunquam etiam in 3tia, Spondæus admittitur; ut,

ἀμφίγυοι πατέβαν πρὸ γάμων τινὲς.

*Soph. Trach.* 504.

## *De Metro Logaædico.*

Metrum Logaædicum constat ex Dactylis duobus vel pluribus, et duobus Trochæis, sive trochaica syzygia; ut,

μήτε πατρῷον ἵκοιτ' ἐς οἶκον.

*Eurip. Hecub.* 937.

πυρφόρος ὃς τότε μαινομένα ξὺν ὁρμᾷ.

*Soph. Antig.* 135.

## *De Dactylico Hexametro.**

1. Dactyl. hexam. ex sex Dactylis constat, quorum loca, præsertim in pede 2do, 4to, et 6to Spondæi etiam indifferenter occupant.

2. In heroico hexametro pes 5tus saepius Dactylus est, sextus Spondæus semper.

3. Cæsura, quae est in prima 3tii pedis syllaba, sive Penthemimeris, Homero et antiquis Epicis maxime placebat; ut,

μηνίν ἄειδε, Θεὰ, Πηληϊάδεω Ἀχιλῆος.

*Il.* ά, 1.

4. Saepe etiam cæsura Hephthemimeris est, et nonnunquam ambae eodem versu inveniuntur; sic,

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς.

*Il.* ά, 51.

εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.

*Id.* 62.

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* Vide Observations on the Versification of Homer, Part 2.

5. In cæsuræ 3tii pedis loco saepe Trochæus, vel ex integra voce, vel ultimis syllabis, admittitur; raro in 4ti; sic,

ἄνδρα μοι ἔννεπε Μοῦσα πολύτροπον. *Odyss.*

αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

*Id.*

Trochæus ex ultimis syllabis in 2do, 3tio, et 4to locis invenitur, sed hoc tantum cum aliquid raptim et inæquabili cursu progreditur; sic,

πολλὰ δ' ἄναντα, κάταντα πάραντά τε δόχμιά τ' ἦλθον.

*Il. ψ.*

6. Incisio sæpe fit in fine 4ti pedis, Bucolicis scriptoribus maxime observata; sic,

ἄδυ τι τὸ ψιθύρισμα καὶ ἁ πίτυς αἰπόλε τήνα.

*Theocr.*

πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα.

*Hom.*

7. Cum magna et grandia Epicis sunt exornanda, incisio sæpe in sexto pede fit, qui tum monosyllaba clauditur; ut,

γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.

*Odyss.*

Sunt aliæ incisiones in 1mo, 2do, aliisque pedibus, quas inter legendum melius erit exponere.

PENTAMETER invicem cum hexametro in Elegiacis admiscetur; sic in Eurip. Androm. 103. Ubi observandum est primum pedem semper Dactylum; 2dum, vel Dactylum vel Spondæum; deinde sequi cæsuram; postremo duos Dactylos cum cæsura; sic,

Ἰλίῳ αἰπεινᾷ Πάρις οὐ γάμον ἀλλά τιν' ἄταν
ἠγάγετ' εὐναίαν εἰς Θαλάμους Ἑλέναν.

## V. DE METRO CHORIAMBICO.*

– ∪ ∪ –

1. Choriambicum monometrum ex pede choriambo fit.

2. Choriambicum monometrum hypercatalecticum, quod etiam *Adoneum* vocatur, idem est ac Dactylicum dimetrum impurum; sic,

---

* Dubito an Græci duplices pedes unquam excogitarint, vel nomina conjunctis imposuerint. Nunc his nunc aliis pedibus copulatis uti forsan solebant, ut musices variationibus, saltationibusque numerosis melius responderent. Horum omnium autem prorsus ignari sumus, nullo lumine adhibito, cujus ope, hi pedes, in choris melicisque systematibus recte ordinentur. Hinc nihil certum et fixum inveniri potest; sed alii aliam sententiam de iis prae se ferunt, ut unusquisque arte metrica sese praestare putat. Malim, igitur, per singulos pedes versus censeri, quia, hoc modo, syllabarum solutiones et pedum variationes melius discerni possunt.

τῇδε κομιζεις. *Eurip. Iph. in Aul.* 156.

3. Choriambicum dimetrum catalecticum ex Choriambo et Bacchio constat, vel Iambica syzygia catalectica.

μαξμαρόεσσαν αἴγλαν. *Soph. Antig.* 610.

4. Choriambicum dimetrum acatalecticum est aut purum aut impurum: illud ex duobus Choriambis constat: hoc, aut in 1mo loco, aut in 2do, Antispastum* pro Choriambo admittit: quum in primo, Glyconium Polyschematistum nominatur: de quo infra.

ὑπὸ † τε νόμων ἀργαλέων. *Aristoph. Lys.*

Vide etiam *Æschyl. Agam.* 202. *Sophocl. Œdip. Tyr.* 483.

5. Invenitur Dimetrum hypercat. sed rarius; sic,

τὰν ὁ μέγας μῦθος ἀέξει.

*Soph. Aj.* 226. 701.

6. Choriambicum trimetrum catalecticum constat ex duobus Choriambis cum Bacchio: vel in 1mo pede ex diiambo; ‡ ut,

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* Frequenter dipodiis iambicis conjungitur. Vide Aristoph. Nub. ad finem. Equit. 548. Sophocl. Philoct. 687.

† Resolutio longæ syllabæ.

‡ Hujus metri lex est, ut ait Brunckius, ut in 2da sede sit Choriambus, si ultra dimetrum excrescit.

σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας.

*Eurip. Med.* 431.

7. Choriambicum Trimetrum Acat. apud Sophocl. Philoct. 1138, sic se habet,

μυρί' ἀπ' αἰσχρῶν ἀνατελλόνθ' ὅσ' ἐφ' ἡ—

8. Choriambicum tetrametrum catalecticum constat ex tribus Choriambis cum Bacchio: nonnunquam Antispastum in 1mo loco: diiambum in 3tio admittit. In Lysistrata Aristoph. occurrit cum trimetro acatalectico, dimetro catalectico et acatalectico; sic,

ἀλλὰ φοβοῦμαι τόδε, μὴ ὑστερόπους βοηθῶ. 326.

νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν πνεφαία,

μόγις ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου,

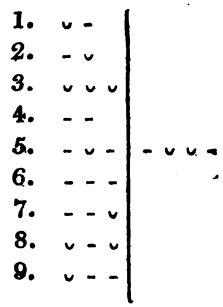
καὶ πατάγου χυτρείου,

δούλῃσιν ὠστιζομένη. *Glycon. Polysch.*

ὡς πυρὶ χρὴ τὰς μυσαρὰς γυναῖκας ἀνθρακεύειν.

340.

Choriambus diversis pedibus sæpenumero subjungitur, quorum usitatissimi sunt sequentes:




1. Sophocl. Antig. 950. Aj. 605.—2. Eurip. Hippol. 535, 550.—3. Eurip. Iph. Aul. 1060.—4. Sophocl. Elect. 472. Antig. 136, 787, &c.—5. Eurip. Alcest. 605.—6. Sophocl. Trachin. 638. Eurip. Hecub. 476, 639, &c.—7. Sophocl. Antig. 809. Eurip. Hippol. 146, 149.—8. Eurip. Iph. Aul. 208, 556, 772.—9. Eurip. Orest. 825. Ion. 465, 505, &c.

## VI. De Metro Antispastico.

1. Pes Antispastus, ex Iambo et Trochæo conflatus, hanc formam puram habet,

⏑ – | – ⏑

2. Pars prior iambica omnes varietates accipit quas in prima Iambici trimetri sede adhibere Tragici solent. In posteriore quævis Trochæi varietates admittuntur; sic,

| *Iamb.* | *Troch.* |
|---|---|
| ⏑ – | – ⏑ |
| ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ |
| – – | – – |
| ⏑ ⏑ – | ⏑ ⏑ – |
| – ⏑ ⏑ | |

3. Est aliquando ut pro Antispasto, aut diiambum aut ditrochæum usurpent: et in 2da diiambii sede Dactylus etiam adhibeatur.

| | |
|---|---|
| ⏑ – | ⏑ – |
| – ⏑ | – ⏑ |
| ⏑ – | – ⏑ ⏑ . |

Notandum est pedes in antistrophicis per singulas syllabas pedibus in strophicis haud semper respondere; metra metris tantum opponere; hiatus vocalium longarum et diphthongorum nonnunquam permitti, et interjectiones sive exclamationes φεῦ, ἄ, ἔ, et talia, nunc intra metra, nunc extra æstimari.

1. *Antispasticum Monometrum, ex Antispasto simplici constat, et omnes varietates admittit.*

1. *Dochmiacus Versus*,*—Sive Antispasticus monometer hypercat. easdem varietates admittit; sic,

---

* Dochmius est Antispastus cum finali syllaba, quæ pro longa semper habenda est.

ἄναξ λίσσομαι. *Soph. Œdip. Tyr.* 650.

τί γὰρ ἔδει μ' ὁρᾶν. *Id.* 1334.

Ἑλλάνων ἄναξ. *Soph. Elect.* 483.

πότνια, πότνια νύξ. *Eurip. Orest.* 143.

2. Ex duobus Dochmiis exoritur dochmiacus dimeter, cujus forma pura hæc est; *

φρενῶν δυσφρόνων ἁμαρτήματα.

*Soph. Ant.* 1261.

φίλοι ναυβάται μόνοι ἐμῶν φίλων.

*Id. Ajax.* 348.

τόν ἐναγῆ φίλον μὴ ποτ' ἐν αἰτία.

*Soph. Œdip. Tyr.* 656.

Vide etiam *v.* 657. *Œdip. Col.* 698, 700, 834, 836, &c.

3. Dochmiacus hypercatalecticus idem est atque choriambicum dimetrum catalecticum.

4. Antispastus cum Dochmio nonnunquam copulatur, et, vicè versa, Dochmius cum Antispasto; sic,

φονεύουσα λαίμων διαμπὰξ.

*Eurip. Bacch.* 994.

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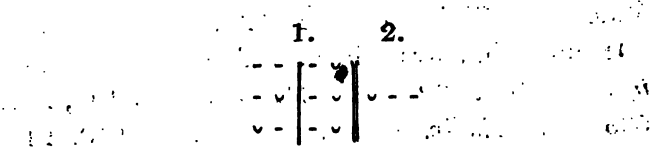
* Versus multo numerosior est cum syllaba dochmiaca cæsuram facit.

βοᾷ δὲ πόντιος κλύδων ξυμ-
ὁ λεύκασπις ὄρνυται λάος. *Æschyl.*

## 2. *Antispasticum Pherecrateum.*

Antispasticum Pherecrateum ex duobus metris constat, quorum prius est acatalect. posterius catalect. Metrum prius est vel Antispastus purus, cujus sedem priorem occupat Iambus vel Spondæus, vel Antispastus trochaicus: metrum posterius est Antispastus purus catalect. sive Bacchius.

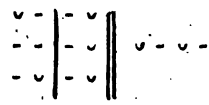



Vide *Soph. Ajax.* 229, 631, 632. *Philoct.* 172. *Œdip. Col.* 670, 706. *Antig.* 109, 813, 843, 946. *Aristoph. Ran.* 1286 *Eurip. Orest.* 1477. *Phœniss.* 211, 214. *Hippol.* 143, 551. *Iph. Aul.* 791, 1050, cum tribracho.

## 3. *Antispasticum Glyconeum.**

Antispasticum Glyconeum ex Antispasto et syzygia iambica constat. Schema istiusmodi est.

* Anacreonticum etiam nuncupatur.



Hinc vocatur Glyconeum cum Iambo, Spondæo et Trochæo; sic,

Διὸς σκῆπτρον ἀνάσσεται.

*Soph. Philoct.* 140.

πόντου θινὸς ἐφήμενος.

*Id.* 1124.

τὰν ἐμὰν μελέου τροφάν.

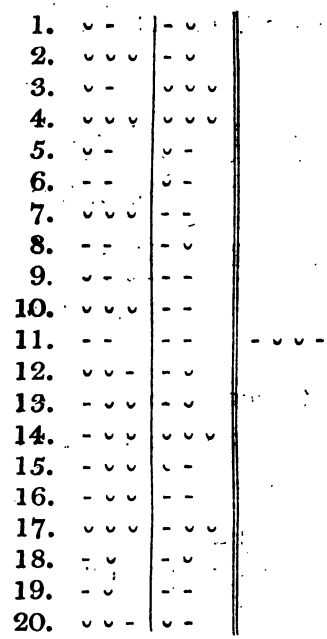
*Id.* 1126.

Vide *Soph. Œdip. Col.* 124, 126, 127, 131, 132, 704, ubi tribrachys primam sedem occupat. *Antig.* 100, 101, 102, 333, 334, 335. *Aj.* 196, 231, 695, &c. *Eurip. Phoeniss.* 102, 209, 210, 218, 219. *Hippol.* 743, 745, &c. *Eurip. Elect.* 175.

### 4. *Antispasticum Glyconeum Polyschematistum.*

Antispasticum Glyconeum Polyschematistum est antispasticum dimetrum catalecticum, et componitur ex Antispasto, varie formato, et Choriambo, fere semper puro. Quasdam formas tironum gratia libet hic subjungere.

2.



1. Eurip. Hecub. 636.—2. Eurip. Orest. 797, 798.—3. Eurip. Orest. 1356.—4. Soph. Antig. 108.—5. Soph. Antig. 781. Aj. 375.—6. Soph. Antig. 785, 838.—7. Soph. Trachin. 118.—8. Soph. Philoct. 1441, 1144. Eurip. Phœniss. 236. —9. Eurip. Suppl. 978, 979.—10. Eurip. Orest. 827.—11. Soph. Elect. 121, 122. Antig. 137. —12. Eurip. Helen. 1334, &c.—13. Eurip. Alcest. 471.—14. Eurip. Iph. Aul. 168.—15. Eurip. Orest. 826.—16. Eurip. Phœniss. 178.—17. Eurip. Med. 989.—18. Sophocl. Antig. 107.—19. Soph. Antig. 585. Philoct. 1167.—Vide *Bur-*

*neii Tentamen de Metris*, pp. 39, 41; *Gaisfordi Notas in Hephæst.* p. 355, 6; et *Hermann. de Metris*, lib. ii, c. 24.

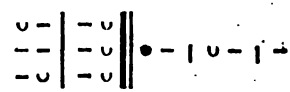
ὁ μέγας ὅλβος ἅ τ' ἀρετά.

*Eurip. Orest.* 797.

φυγάδα πρόδρομον ὀξυτέραν.

*Soph. Antig.* 108.

1. Antispast. Dimetr. Glycon. hypercat. † constat ex antispast. dim. cum syllaba. Variæ hujus metri formæ hæ sunt.



εὐίππου, ξένε, τᾶσδε χώρας.

*Soph. Œdip. Col.* 668.

Vide etiam *Eurip. Med.* 330.

γᾶ καὶ παννύχιος σελάνα.

*Eurip. Heracl.* 748.

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* Prior longa choriamb. solutionem patitur.

† Hoc etiam Sapphicum sive Hipponacteum vocatur.

2. Antispast. trimetr. catal. ex tribus pedibus constat;* sic,

ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν.

*Soph. Philoct.* 136, 683, 1140.
*Eurip. Orest.* 823.

Idem fere est cum Sapphicis hendecasyllabis, quorum norma hæc est. Pes primus semper Trochæus; 2dus, vel Trochæus vel Spondæus; sequitur Dactylus cum trochaica syzygia, cujus ultima syllaba communis est; sic,

Ποικιλόθρον', ἀθάνατ' Ἀφροδίτα.

3. Antisp. trim. acat. omnes Antispasti puri vel iambici formas, et in omnibus locis, admittit. Hypercat. idem est cum syllaba in fine; sic,

στηρίζει ποτὲ τᾷδ' ἀγωνίᾳ σχολᾷ.

*Soph. Ajax.* 195.

Σπάρταν οἰχομένων Ἰλιάδος παρ' ἀκτᾶς.

*Rhes.* 366.

---

* Hujus metri est et alia forma quæ in secunda dipodia Antispastum purum habet; sic,

ἐργαῖς ἵππιδες, ἀλλ' ἵκτος ὁμιλεῖ.

*Sophocl. Aj.* 640.

Vide etiam *Œdip. Col.* 696, 701, 703, &c. *Aristoph. Equit.* 556, 557, &c.

4. Antispast. tetram. catalect. constat ex quatuor pedibus, quorum quartus est Antispastus, syllaba dempta.

ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω.
– ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – –

*Soph. Œdip. Col.* 694.

Melius forsan hoc modo dividi possit;

ἔστιν δ' οἷον ἐγὼ γᾶς Ἀ-
σίας οὐκ ἐπακούω.

5. Antispast. tetram. acat. omnes Antispasti puri vel Iambici formas, in omnibus locis, admittit; sic,

Στένουσι δ' εὖ λέγοντες ἄνδρα τὸν μέν, ὡς μάχης ἴδρις.
⏑ – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ – ‖ ⏑ – ⏑ –

*Æschyl. Agam.* 443.

Melius dividi in dimetra potest, hoc modo.

Στένουσι δ' εὖ λέγοντες ἄν-
δρα τὸν μέν, ὡς μάχης ἴδρις,

## VII. De Ionico a Majore.

– – ⏑ ⏑

1. Duo Trochæi aliquando locum Ionici maj. in omnibus præter primum locis, occupant. Aliquando Pæon secundus (⏑ – ⏑ ⏑) maxime in prima sede.

2. Pæonem secundum aliquando Epitritus 2dus (– ⏑ – –) subsequitur, adeo ut duo pedes simul junc-

ti *ἀνάκλασιν* efficiant; ambo enim quod ad temporis rationem, duobus Ionicis a maj. sunt æquales.

⏑ – ⏑ ⏑ | – ⏑ – –

3. Omnis syllaba longa solutionem patiatur. Brevis est communis.

1. *Ionicum Dimetrum Brachycatalecticum.* *

PÆON 2. τί δεῖ με χορεύειν.
⏑ – – ⏑ | – –

*Soph. Œdip. Tyr.* 896.

ἐῤῥεῖ δὲ τὰ θεῖα. *Id.* 911.
– – ⏑ | – –

Vide etiam *Œdip. Col.* 673, 1048, 1056. *Aj.* 914. *Eurip. Med.* 154, 438, 650, &c.

2. *Dimetri Catalectici exemplum ex Aristoph. Eccles.* 290.

ὁ δεσμοθέτης, ὅς ἂν
⏑ – ⏑ ⏑ | – ⏑ –
μὴ πρῲ πάνυ τοῦ κνέφους
– – ⏑ ⏑ | – ⏑ –
ἥκῃ κεκονίμενος.
– – ⏑ ⏑ | – ⏑ –

BRACHYC. στέργων σκοροδάλμῃ——
– – ⏑ ⏑ | – –

Vide etiam *Ran.* 451, 462. *Equit.* 1108. *Soph.*

* In memoria tenendum est ultimam Ionici Dimetri syllabam minime communem esse præterquam in clausula catalectica.

*Œdip. Tyr.* 661, 1096. *Col.* 675, 1044. *Electr.* 486. *Antig.* 789. *Eurip. Hec.* 470, 471, 899. *Phoeniss.* 216. *Med.* 850, &c.

### 3. *Dimetrum Acatalecticum.*

PAEON 2. τί τοι ποτὲ τᾶς ἁπλάστου
κοίτας ἔρος, ὦ ματαία,
σπεύσει θανάτου τελευτάν·
BRACHYC. μηδὲν τόδε λίσσου.

*Eurip. Med.* 152.

Vide etiam *Sophocl. Œdip. Tyr.* 885, 887. *Col.* 1214. *Antig.* 605, 783, 784, 790.

### 4. *Trimetrum Brachycatalecticum.*

ἄλλοις ἐπενώμα στυφελίζων.

*Soph. Antig.* 139.

ἵκου τὰ κράτιστα γᾶς ἔπαυλα.

*Id. Œdip. Col.* 669.

Solutio prioris longæ,

θανάτῳ, θανάτῳ πάρος δαμείην.

*Eurip. Med.* 648.

### 6. *Trimetrum Acatalecticum.*

τὰν οὔθ' ὕπνος αἱρεῖ ποθ' ὁ παντογήρως.
– – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ – –

*Soph. Antig.* 606.

Θνατῶν βιότῳ πάμπολύ γ' ἐκτὸς ἄτας.
– – ⏑⏑ | – – ⏑ ⏑ | – ⏑ – –

*Id.* 614.

### 7. *Tetrametrum Brachycatalecticum, quod etiam Sotadicum dicitur.*

εἰ καὶ βασιλεὺς πέφυκας, ὡς Θνητὸς ἄκουσον.
– – ⏑ ⏑ | – ⏑ – ⏑ | – ⏑ ⏑ | – ⏑

*Sotad. Frag.*

πλουτεῖ τις ἄγαν, ἀλλὰ πάθος παρέλαβεν αὐτόν.
– – ⏑ ⏑ | – – ⏑ ⏑ | – ⏑⏑⏑ | – ⏑

*Id.*

Si Ionicus a majore, vel Pæon secundus, vel Molossus antecedat Choriambum, versus tunc *Prosodiacus* dicitur; sic,

Μοῦσαι δὲ παλαιγενέων.
– – ⏑ ⏑ | – ⏑⏑

*Eurip. Med.*

ἄνω ποταμῶν ἱερῶν. *Id.*
⏑ – ⏑ ⏑ | – ⏑⏑

ἔνθ' Ἑλλάνων ἀγοραὶ.
– – | – ⏑ ⏑ –

*Sophocl. Trach.* 638.

## VIII. De Ionico a Minore.

⏑ ⏑ – –

1. In hoc metro Iambica syzygia ubicunque admittitur: et aliquando Pæonem secundum aut tertium Epitritus 2dus subsequitur, hoc modo *ἀνάκλασιν* efficiens.

2. Molossus, qui est ejusdem temporis, nonnunquam in prima versus parte invenitur, etiamque in imparibus locis, iambica syzygia præcedente.

3. Syllabæ longæ solutionem patiuntur.

1.—Ionicum a min. dimetrum catalect. constat ex duplici Ionico a minore; priore integro, posteriore catalect. In priore metro ultima longa dissolvi potest; in posteriore admitti videtur Molossus, ultima syllaba abscissa;* sic,

*γένος οὔθ' ἁμερίων.* *Soph. Ajax.* 398.
⏑ ⏑ – – | ⏑ ⏑ –

Ἀθαμαντίδος Ἑλλῆς. †
⏑ ⏑ – ⏑ ⏑ | – –

*Æschyl. Pers.* 65.

Vide etiam *Eurip. Iph. Aul.* 1052. *Bacch.* 78, 86, 519, &c.

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* Ita Burneius in priore tentaminis parte p. 77. § II. Verum, ut mihi videtur, versus, ex Æschyli Pers. potius ad Ionicum a Maj. referri debet.

† Versus inter dochmiacos recenseri potest.

2.—Ionicum a Minore Dimet. Acat. constat ex duobus Ionicis a minore; sic,

τίς ὁ κραιπνῷ ποδὶ πηδή—
˘ ˘ – – | ˘ ˘ – –
ματος εὐπετοῦς ἀνάσσων; *Æschyl. Pers.* 95.
˘ ˘ – – | – ˘ – –

*Ion. Dim. Anaclom.*

3.—Ex dimetro Ionic. a min. acat. et catalect. simul junctis exoritur metrum Ionicum a min. tetram. catalect.; sic,

τόθεν οὐκ ἔστιν ὑπερθνατὸν ἀλύξαντα φυγεῖν.*
˘ ˘ – – | ˘ ˘ – – ‖ ˘ ˘ – – | ˘ ˘ –

## IX. De Metro Paeonico *sive* Cretico.

P. 1. –˘˘˘ P. 2. ˘–˘˘ P. 3. ˘˘–˘ P. 4. ˘˘˘–
–˘– Cret.

1. Hoc metrum nonnunquam Creticum vocatur; pes enim Creticus, 1ma vel 3tia syllaba soluta, fit Pæonicus.

2. Pes Bacchius ˘–– aliquando, præsertim in clausulis, invenitur: nam omnes pedes, ex quinque temporibus conflati, recipiuntur.

1. Metrum Pæonicum dimetrum ubique Creticum pedem accipit; qui pes aliquando et primam et tertiam simul solutam habet; sic,

* Melius disjunctum.

ἦ ποθεινὸς φίλοις. *Eurip. Phoeniss.* 330.

δρομάδες ὦ πτεροφόροι. *Eurip. Orest.* 311.

νῦν πρὸς ἔμ' ἴτω τις, ἵνα.

*Aristoph. Lys.* 688.

Vide etiam 689, 690. *Equit.* 303. *Acharn.* 286, 291. *Sophocl. Œdip. Tyr.* 653, 665. *Eurip. Med.* 1248.

2. Trimetrum rarius occurrit; nec nisi dimetris clausulæ loco adjunctum. Vide *Herman. de Metris*, p. 361.

3. Tetrametrum Pæonicum solutionem longarum libentissime patitur; sic,

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν.

*Aristoph. Vesp.* 1275.

ποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

*Id. Av.* 312.

Pes Creticus sæpe jungitur trochaico Hemiolio; sic,

εὐτρέπης ἐπὶ πόλιν διώκων. *Æschyl.*

Pes Bacchius clausulis occurrit,

ἰὼ ὦ ναξ. *Soph. Œdip. Tyr.* 1468.

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Hic loci versum Periodicum subjungere libet,

Pindaro maxime familiarem: constat ex dipodia iambica et trochaica; sic,

ἀναξιφόρμιγγες ὕμνοι. *Pind. Olymp.* 2, 1.

πιθοῦ θελήσας φρονήσας τ'—

*Soph. Œdip. Tyr.* 649.

τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ. *Id.* 892.

Vide etiam *Elect.* 249; catalectus reperitur *Œdip. Tyr.* 654, 664.

## VII.

### DE ASYNARTETIS.

Horum versuum indolem et artificium plane cognovit magnus Bentleius; cujus verbis ad Horatii Epod. xi. uti licebit. "Sub primis Poeticæ artis "initiis simplici pede versus decurrebant, heroi- "cus Dactylo, trochaicus et iambicus, uterque "suo: nisi ubi, pes omnibus illis cognatus, Spon- "dæus interponebatur; quo versus, *tardior paul- "lo graviorque ad aures veniret.* Postea, ut va- "rietatis gratiam aucuparentur, cola* quædam "sive partes heroici versus cum colis trochaici "generis vel iambici, et vicissim, in unum ver-

* Colon *est membrum quod finitis constat pedibus,* Comma *autem in quo vel pars pedis est.*

" sum miscebant; unde magnus novorum versu-
" um numerus illico nascebatur; quos Græci ma-
" gistri ἀσυναρτήτους, hoc est, *inconnexos* vocabant;
" quia alterum colon cum altero diversi generis
" connecti et coagmentari non potest, utcunque
" uno versiculo utrumque sit conclusum. Horum
" ἀσυναρτήτων numerum ad 64 usque exsurgere
" narrat Scholiastes Hephæstionis et Marius Vic-
" torinus. Parens autem et inventor horum erat
" Archilochus. Πρῶτος ἀσυναρτήτοις Ἀρχίλοχος κέχ-
" ρηται, ait Hephæst. p. 83, Gaisford. edit. *Pri-*
" *mus inconnexis versibus Archilochus usus est:*
" ubi et diversa eorum genera profert; quorum
" ea tantum hic memorabo quæ Flaccus imitatus
" est. Unum ergo ait, p. 88, constare ἐκ δακτυλι-
" κῆς τετραποδίας καὶ τοῦ Ἰθυφαλλικοῦ; hoc est, prius
" colon esse tetrametrum heroicum; posterius
" tres Trochæos; quæ illud Archilochi.

οὐκ ἐθ' ὁμῶς θάλλεις ἁπαλὸν χρόα κάρφεται γὰρ ἤδη.
⏑ ⏑ ⏑| – – | – ⏑ ⏑| – ⏑ ⏑ || – ⏑| – – | – –

" Quod semel duntaxat Flaccus expressit,
" Carm. 1, 4.

" *Solvitur acris hiems grata vice | veris et Favoni,*"
&c.

Longius esset omnia quæ de his versibus disseruit Bentleius proferre. Qui plura vult eum ad locum supra citatum, et ad Gaisfordi notas in Hephæst. relegare visum est.

*De Strophe, Antistrophe, et Epodo*, ita disseruit Marius Victorinus;—

" Pleraque Lyricorum carminum, quæ versu
" colisque et commatibus componuntur, ex Stro-
" phe, et Antistrophe, et Epodo, ut Græci ap-
" pellant, ordinata subsistunt, quorum ratio talis
" est. Antiqui Deorum laudes carminibus com-
" prehensas circum aras eorum euntes canebant,
" cujus primum ambitum, quem ingrediebantur
" ex parte dextra στροφὴν vocabant. Reversionem
" autem sinistrorsum factam, completo priore
" orbe, ἀντιστροφὴν appellabant: dein in conspec-
" tu Deorum soliti consistere, cantici reliqua con-
" sequebantur, appellantes id ἐπῳδὸν. Nam Epo-
" dus est tertia pars aut periodus Lyricæ odes.
" Igitur quæ post στροφὴν et ἀντιστροφὴν, ἐπῳδὴν dice-
" bant," &c.

## *METRORUM DISTRIBUTIO CANTUS*

### Strophe.*

*Dactyl. Hex.* Ὦ Διὸς ἀδυεπὴς φάτι, τίς ποτε τᾶς πολυχρύσου 151

*Iamb. Dim. Ac.* Πυθῶνας ἀγλαὰς ἕδρας

*Dactyl. Hex.* Οἴδας; ἐκτέταμαι φοδιρὰν φρένα, δείματι πάλλων,

*Paræmiac.* Ἰήϊε, Δάλιε, Παιάν,

*Dactyl. Tetr.* Ἀμφὶ σοὶ ἀζόμενος, τί μοι ἢ νέον 145

*Id.* Ἡ περιτελλομέναις ὥραις πάλιν,

*Dactyl. Dim.* Ἐξανύσεις χρέος.

*Dactyl. Hex.* Εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

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### Epodus.

*Glyc. pur. cum Troch.* Ὦ πόποι, ἀνάριθμα γὰρ 167

*Dochmiac.* Φέρω πήματα.

*Iamb. Dim. Acat.* Νεοσῦ δ' ἐμοὶ πρόπας στόλος,

*Dactyl. Trim.* Οὐδ' ἕνι φροντίδος ἔγχος, 170

*Id.* Ὦ τις ἀλέξεται· οὔτε γὰρ

*Cretic. Dimetr.* Ἔκγονα κλυτᾶς χρονὸς

*Dactyl. Trim.* Αὔξεται, οὔτε τάκοισιν

Ἰήους καμάτους ‡ ἀνέχουσι γυναῖκες·

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* Ex ed. Brunck.

## *CHORICI SOPHOCLIS ŒDIP. TYR.*

### ANTISTROPHE. †

Πρῶτά σε κικλομένᾳ, Ζήνωνος Διὸς, ἄμβροτ' Ἀθάνᾳ, 159
- ⏑ ⏑ | - ⏑ ⏑ | - ⏑ ⏑ | - ⏑⏑ | - ⏑ ⏑ | - -

Γαιάοχόν τ' ἀδελφεὰν
- -|⏑ - | ⏑ - | ⏑ -

Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
- ⏑ ⏑ | - ⏑ ⏑ | - ⏑ ⏑ | - ⏑⏑ | - ⏑⏑ | - -

Καὶ Φοῖβον ἑκαβόλον, ἰὼ
- -|⏑ ⏑ -|⏑ ⏑ -|

Τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
- ⏑ ⏑ | - ⏑ ⏑ | - ⏑ ⏑ | - ⏑ ⏑

Εἴ ποτε καὶ προτέρας ἄτας ὕπερ
- ⏑ ⏑ | - ⏑⏑ | - -| - ⏑ ⏑

Ὀρνυμένας πόλει 165
- ⏑ ⏑ | - ⏑ ⏑

Ηὐσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
- ⏑ ⏑ | - ⏑⏑ | - ⏑⏑ | - ⏑ ⏑ | - ⏑⏑ | - -

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† Metra Strophæ respondent.

‡ Veram lectionem ex Hesychio colligendam esse censeo; scil. Ἰήους καμάτους ἀνίχουσι γυναῖκες. Ἰήιος καμάτους. inquit ille, τὰς κατὰ τὸν τόκον, ἐν οἷς ἴασι φωνὰς διὰ τοὺς πόνους καὶ τὰς ὠδῖνας αἱ τίκτουσαι. τινὲς δὲ τοὺς θρηνητικοὺς πόνους, ἀπὸ τοῦ ἰαλέμου. Σοφοκλῆς Θεϊδίποδι Τύραννῳ. Vox Ἰήϊων metrum pessundat. Mihi videtur Dactyl. Pentametrum esse, in quo vocalis longa ante vocalem media in voce nunquam corripi debet. Præterea Ἰήϊος est nomen Apollinis ut supra 154, nec unquam *lugubris* vel *lacrymosus* sonare potest: neque consentaneum mulieres parturientes *vota Apollini* facere, sed *Dianæ*. Constructio quoque durior et inusitata videtur. Ἀνίχω *sustineo* regit nonnunquam accusativum rei, quanquam hæc significatio magis usui vocis mediæ quam activæ competit. Verum, si quidem negetur accusativum post ἀνίχουσι, sensu *sustinere* vel *tolerare*, locum habere, tunc altera lectio, scil. Ἰήων καμάτων præponenda erit. Dubito equidem an Ἰήϊος unquam legi debeat nisi ut *Apollinis nomen*. Confundi suspicor voces Ἰήος et Ἰήϊος: Prior enim *lugubris* vel *clamosa lamentatio* significare videtur: posterior autem, ab ἰάομαι, *sano* derivata, *Apollinem medicinæ Deum*, denotat: Ἰήϊος vel Ἰήϊος fortasse in usu erat ex ἵημι *mitto*; quæ vox cum spiritu aspero scribi debet, ad Eurip. Phœniss. 1050, 1051. loco Ἰήϊος.

| | | |
|---|---|---|
| *Glyc. Polyschem.* | Ἄλλον δ' ἂν ἄλλῳ προσίδοις, | 175 |
| *Anap. Monom. Hyp.* | Ἅπερ εὔπτερον ὄρνιν, | |
| *Dactyl. Pentam.* | Κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ἀκτὰν | |
| *Iamb. Dim. Brach.* | Πρὸς ἑσπέρου θεοῦ, | |
| *Troch. Dim. Brach.* | Ὧν πόλις ἀνάριθμος ὄλλυται. | |
| *Anap. Monom. Hyp.* | Νηλέα δὲ γένεθλα. | 180 |

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## *METRORUM DISTRIBUTIO CANTUS*

### Strophe α'.

| | | |
|---|---|---|
| *Prosodiacus.* | Ἄνω ποταμῶν ἱερῶν | 411 |
| *Dochmiacus.* | Χωροῦσι παγαὶ, | |
| *Antispast. Troch. et Dact. Dim. Hyper.** | Καὶ δίκα καὶ πάντα πάλιν στρέφεται. | |
| *Antisp. et Doch.* | Ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ' | |
| *Dactyl. Trim.* | Οὐκέτι πίστις ἄραρε. | 415 |
| *Antisp. Troch. et Dact. Dim. Hyper.** | Τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν | |
| *Iamb. Mono. Hyperc. vel Dochmiac. Iamb.* | Στρέφουσι φᾶμαι. | |
| *Troch. Trim. Catal.* | Ἔρχεται τιμὰ γυναικείω γένει· | |
| *Dactyl. Dim. Hyper. vel Dactyl. Dochm.* | Οὐκέτι δυσκέλαδος | |
| *Iamb. Dim. Catal.* | Φάμα γυναῖκας ἕξει. | 420 |

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* Vel Antispast. et Dochm.

*Glyc. pur. cum Tr.* Πρὸς πίδᾳ θανατηφόρᾳ 181

*Dactyl. Dim. impur.* Κῦτος ἀνοίκτως·

*Dactyl. Tetram.* Ἐν δ' ἄλοχοι, πολιαί τ' ἐπὶ ματέρες

*Glyc. pur. cum Iambo.* Αὐτὰν παραβώμιον

*Chor. et Doch. Tr.* Ἄλλοθεν ἄλλαι λυγρῶν πόνων 185

*Paræmiac.* Ἱκτῆρες ἐπιστοναχοῦσι.

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## *CHORICI EURIPIDIS MEDEÆ.**

### ANTISTROPHE *a*.

Μοῦσαι δὲ παλαιγενέων 421

Λήξουσ' ἀοιδᾶν,

Τὰν ἐμὰν ὑμνιοῦσαι ἀπιστοσύναν.

Οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ λύρας

Ὤπασε Φοῖβος ἀγήτωρ μελέων· ἐπιὰ ἀντ- 425

ᾴχησ' ἂν ὕμνον

Ἀρσένων γέννᾳ· μακρὸς δ' αἰὼν ἔχει

Πολλὰ μὲν ἀμετέραν

Ἀνδρῶν τε μοῖραν εἰπεῖν. 430

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* Ex edit. Porsoni.

STROPHE β'.

| | | |
|---|---|---|
| *Choriam. Trim. Cat.* | Σὺ δ' ἐκ μὲν οἴκων πατρίων ἵπλευσας | 149 |
| *Dactyl.Dim.Hyper. vel Dactyl. Dochm.* | Μαινομένᾳ κραδίᾳ | |
| *Ionic. a maj. Dim. Acat.* | Διδύμους ὀρίσασα πόντου | |
| *Ionic. a maj. Dim. Cat.* | Πέτρας· ἐπὶ δὲ ξίνᾳ | |
| *Ion. maj. Dim. Acat.* | Ναίεις χθονὶ, τᾶς ἀνάνδρου | 435 |
| *Id.* | Κοίτας ὀλίσασα λίκτρων, | |
| *Id.* | Τάλαινα, φυγᾶς δὲ χάρας | |
| *Dochm.* | Ἄτιμος ἰλαύνει. | 438 |

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## *METRORUM DISTRIBUTIO CANTUS CHORICI ARISTOPHANIS NUB.*

| | | |
|---|---|---|
| *Dactyl.Dim.Hyper. vel Dochm.* | Αἰναὶ Νεφέλαι | 275 |
| *Id.* | Ἀρβάτιων φανεραὶ, | |
| *Anapæst. Dim. Cat.* | Δρόσιραν φύσιν εὐάγητοι, | |
| *Dactyl. Tetram.* | Πατρὸς ἀπ' Ὠκεανοῦ βεβαχυαχίους, | |
| *Id.* | Ὑψηλῶν ὀρέων κορυφὰς ἐπὶ | |
| *Dactyl. Dim.* | Δενδροκόμους, ἵνα. | 280 |

Cetera Dactylica.

| | | |
|---|---|---|
| *Dactyl.Dim.Hyper. vel Doch.* | Ὄμμα γὰρ αἰθέρος ἀ- | 285 |
| *Anap. Mon. Hyper. vel Anapæst. Doch.* | κάματον στιλαγῖται, | |

### Antistrophe β'.

Βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' αἰδὼς 439
⏑ – ⏑ –|– ⏑ ⏑ – |⏑ – –

Ἑλλάδι τᾷ μεγάλᾳ
– ⏑ ⏑|– ⏑ ⏑|–

Μένει, αἰθερία δ' ἀνέπτα.
⏑ ⏑ – ⏑⏑|– ⏑ – –

Σοὶ δ' οὔτε πατρὸς δόμοι
– – ⏑ ⏑| – ⏑ –

Δύστανε, μεθορμίσασθαι
– – ⏑ ⏑|– ⏑ – –

Μόχθων πάρα, τῶν δὲ λέκτρων
– – ⏑ ⏑|– ⏑ – –

Ἄλλα βασίλεια κρείσσων 445
– – ⏑ ⏑|–⏑ – –

Δόμοισιν ἐπέστα.
⏑ –|⏑ ⏑ –| –

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| | |
|---|---|
| *Choriamb. Dim. Catalect.* | Μαρμαρέαισιν αὐγαῖς. – ⏑ ⏑ –| ⏑ – – |
| *Paræmiacus.* | τηλεσκόπῳ ὄμματι γαῖαν. – –|⏑ ⏑ –| ⏑ ⏑ –|– 290 |

### Cantus Choricus ιβ', 1020.

| | |
|---|---|
| *Glycon. Polyschem.* | Ὦ καλλίπυργον σοφίαν – – ⏑ –|– ⏑ ⏑ – |
| *Choriamb. Dim. Cat.* | Κλεινοτάτην τ' ἐπασκῶν. – ⏑ ⏑ –| ⏑ – – |
| *Glycon. Polyschem.* | Ὡς ἡδύ σοῦ τοῖσι λόγοις – – ⏑ –| – ⏑ ⏑ – |
| *Choriamb. Dim. Cat.* | Σῶφρον ἔπεστιν ἄνθος. – ⏑ ⏑ –|⏑ – – |
| *Epionic.* | Εὐδαίμονες ἄρ' ἦσαν οἱ – – ⏑ ⏑|⏑ – ⏑ – |
| *Antispast. Dim. Cat.* | Τότε ζῶντες, ἡνίκ' ἦς, ⏑ – – ⏑ |– ⏑ – |
| *Choriamb Dim. Acat. Impur.* | τῶν προτέρων, πρὸς οὖν ταδ' ὦ * – ⏑ ⏑ – ‖ ⏑ – | ⏑ – |

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* Hunc et versum sequentem ita ordinavi contra Brunckii sententiam, ut fiant Choriambici Dimetri, utque cum proximo cohaereant.

| | |
|---|---|
| *Choriamb. Dim. Acat.* | κομψοπρεπῆ μοῦσαν ἔχων, |
| *Choriamb. cum Iamb. Dipodia.* | Διῖ σε λίγειν τι καινὸν, ἀς. |
| *Dactyl. Dim. Hyper. sive Dactyl. Dochm.* | Εὐδοκίμησεν ἀνήρ. |
| *Iamb. Tetram. Cat.* | Δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν |
| *Id.* | Εἶπερ τὸν ἀνδρ' ὑπερβαλεῖ, κῆ μὴ γέλωτ' ὀφλήσεις. |

*FINIS PROSODIÆ.*

PART II.

# DISSERTATION

ON THE

# VERSIFICATION OF HOMER,

AND THE

*USE OF THE DIGAMMA IN HIS POEMS.*

TO WHICH ARE SUBJOINED,

## THE FIRST, AND PART OF THE SECOND *BOOK OF THE ILIAD,*

WITH

## NOTES,

ILLUSTRATIVE OF THE RULES OF VERSIFICATION.

# AN ENQUIRY

INTO THE

# VERSIFICATION OF HOMER,

AND

## *THE USE OF THE DIGAMMA*

IN HIS POEMS.

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THE subject of the following discussion was undertaken with a view of unfolding the laws of Homer's versification, and of examining the validity of certain theories respecting the use of the Æolic Digamma in his Poems. When my attention was more particularly turned to this subject, in consequence of an examination of the other metres used by the Greeks, I was very much struck with the looseness and uncertainty that appeared in the writings of all the commentators and editors of Homer that I had an opportunity of consulting. While the laws of Iambic, Trochaic, and Anapæstic verse seemed to be fixed with

great precision, particularly by the late Professor Porson, nothing material appeared to me to have been done towards establishing the rules of Hexameter verse since the time of Clarke, whose labours in this department have long been regarded as unsatisfactory. The conclusion naturally to be drawn was, either that Homer constructed his verse without any definite rules and principles to guide him, which I could not allow myself to suppose, or that his language had been so altered by ignorant grammarians and critics as to preclude all attempts at establishing those principles upon which he had founded it. This latter supposition seems to have received considerable countenance from several eminent scholars, who, judging of Homer's language less from internal evidence than their own conceptions of what it ought to have been from the period in which he lived, and the mutilated monuments of ages and people to which no dates can be affixed, have endeavoured to re-establish its ancient orthography, to point out interpolations by succeeding Poets, and to supply those defects occasioned by ignorance and the lapse of time.*—But if Homer's poems have been as much corrupted by interpolations and other changes as some ingenious men suppose, then I conceive it would be in vain to attempt

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* See Dr Burgess 'Annotationes in Dawesii Miscellanea Critica,' p. 416; Villoison's Prolegomena in Homerum, p. 6; Payne Knight's do.

any investigation of the principles upon which his versification was founded; because, we must be uncertain, at every step of our progress, what is genuine and what spurious, and must come to this conclusion, that the Iliad and Odyssey are a mere farrago of some original descriptions and sublime passages, with other pieces of far inferior merit and in a different style. Though interpolations and errors, it cannot be denied, sometimes occur, yet, I imagine, every unprejudiced reader, capable of understanding these poems in the original language, will think with me that, throughout, with a few exceptions, they bear the marks and stamp of one mind, too much superior to the common race of Poets in invention, description, delineation of character, and every distinguishing attribute of poetic genius, to be confounded with the humble imitations of ordinary authors. It appeared to me that the whole body of his poems presented, even at this distant period, no very incorrect specimen of what they were in ancient times; and that the language was nearly such as it came originally from Homer's lips. Nor am I aware, after having pursued the investigation to a considerable length, upon other grounds, indeed, than most of his critics and commentators, that I have been deceived in my opinion. If I am not mistaken, I think that I have discovered certain laws by which his verse must have been constructed, as they apply, with some exceptions which I shall after-

wards notice, to almost every line both in the Iliad and Odyssey. But before either stating or supporting these laws by examples, it will be necessary to enquire a little farther into the validity of those statements which represent the language of these poems as having undergone such changes as to require, in several instances, adventitious aid to make the verse complete.

These opinions seem to rest upon the assumption, that the language and dialect, which Homer used, were rude and uncultivated when compared with the same language as it appeared in the works of later writers. If we had possessed, as in our own country, a regular series of authors from the time when the language began to be first cultivated, to enable us to mark the various changes and improvements which it underwent, we could then have formed a judgment how far such opinions were correct. But unfortunately we have no documents of this kind by which to judge of Homer's language. He appears all at once, the first as well as the greatest of Poets, as if fortune had determined that he should stand alone, the object of general admiration, and had sunk in the ocean of oblivion every monument that might have contributed to raise him to the summit of greatness. But we are not, on this account, to suppose that the literature of his country, whatever it was, had not been cultivated to any extent, that the language was neither re-

fined nor polished, or that Poets of considerable eminence had not existed to point out, by their example, the path which he so successfully trode. Though a veil of mystery still hangs over the place of his birth, there can be little doubt that he was a native either of Asia Minor or of one of the Ionian islands, and that the dialect he chiefly used was the Ionian.—It is evident, from the testimony of the best informed historians, that the inhabitants of that quarter of Greece, as well as of Thessaly and Thrace, were, at a very early period, far superior to those situated more towards the west, in civilization, commerce, the arts, and particularly poetry. The names of Thamyris, Olen, Orpheus, Musæus, and Eumolpus are recorded as the fathers of Grecian poetry, and even of philosophy and religion; and though some doubt may be entertained whether all of them were prior to Homer, there can be none respecting the first, since he is represented by that Poet himself as having contended with the Muses.* The current of Grecian civilization evidently flowed from Thessaly, Thrace, Lycia, and Phrygia, as well as from Phœnicia and Egypt, and carried with it the knowledge and arts which had been previously established in those countries. But it is evident, from many circumstances which occur in Homer's poems, that none of the arts

* Iliad, β. 595.

had kept equal pace with poetry. The praises of the gods and heroes were celebrated in verse. The laws of the ancient Legislators were communicated through the same medium. Even maxims of morality as well as the history of events were recorded in the Poet's song, and recited to the people by a class of men who wandered about, from place to place, with the view of instructing and delighting their hospitable entertainers. Was it surprising then that the language of poetry should have been cultivated, even before Homer's time, to a great extent, in the more enlightened parts of Greece, when the other arts, which have no natural connection with it, had made far less progress? Great facility was afforded for this purpose by the nature of the Greek language. Its expressive sounds; its varieties of flexion; its wonderful aptness for combination, and singular felicity for characterising every object of nature, from the study of which it might be said to have sprung, rendered it peculiarly susceptible of improvement, particularly in that art which was cultivated both with the view to instruct and please. To suppose that either, on the one hand, Homer brought it to that degree of perfection in which it appears in his poems, or on the other, that the state in which we now find it, is not, with a few corruptions, the same as he employed it, but that it was greatly modernized after his time, seem to be equally destitute of foundation. Its elemen-

tary parts must have been combined, modified, and varied in different ways by the elision both of consonants and vowels: its compound terms must have been rendered less rugged when united together, and its character for the uses of poetry, and as adapted to all its rules, must have been previously fixed. That he shewed its powers and its endless variety to a greater extent than any preceding poet is almost unquestioned; and that he freely employed, what scarcely any other language could have allowed, shades of dialect spoken by contiguous tribes, may perhaps be admitted with some limitations: For, as I shall afterwards endeavour to shew, there is much less variety of dialect in Homer than is commonly supposed. Still he found the poetical style in a high state of improvement, retaining, however, in a few instances, vestiges of the rude state from which it had sprung.* How else can we account for that vast variety of individual and compound epithets by which the minutest, as well as the greatest objects, are characterised? for those nice discriminations in matters pertaining both to body and mind, and that happy application of terms derived from material objects to abstract and imaginary qualities, if not only the language, but many of the useful and ornamental arts of life, had not been successfully

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* I mean the terminations φι, θεν, θι and θεν and δε.

cultivated? For language borrows its form from the face of nature and the arts of man, multiplies its terms as these are varied and extended, and acquires its polish and refinement by a constant endeavour to unite copiousness with harmony. I think it may be asserted with truth, that the Ionian dialect, which he chiefly used, had been refined as much as possible by the elision of consonants and the bringing together as many vowels as were consistent with the structure of the component parts of words and the harmony of sound. This practice, which is common in every language, was carried to a far greater extent in that of the Greeks than in those of barbarous nations, where a multiplicity of consonants are to be found unfavourable for combination, and where the constituent parts of many words cannot be discovered in consequence of the numerous elisions that took place. How far such elisions were admitted in the language which Homer used, may be a curious and not unprofitable enquiry, but cannot in any shape, I imagine, affect the structure of his verse, as they must all have been made at a period long prior to his time.*

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* Mr Payne Knight, both in his Analytical Essay on the Greek Alphabet and Prolegomena to Homer, has, with a great deal of learning and ingenuity, endeavoured to shew that Homer's language was not, in many instances, such as we now have it in the editions of his works. In this I partly agree with him, but upon rather different principles. His enquiries, if my opinion be correct, go back to a period of the language

It has been supposed, however, from certain peculiarities in his versification, that he must have used what was called the Æolic digamma, which, though not found in the modern editions of his poems, nor perhaps in those copies of them formerly circulated through Greece, and revised by the Alexandrian grammarians, is thought essential to the structure of some parts of his verse. That the Æolians used such a letter is evident from the assertion of several ancient authors; but till it can be satisfactorily proved that Homer chiefly

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prior to Homer's time. To proceed with effect in such an enquiry, I apprehend we must try to discover the elementary parts of the language, not merely the letters which Mr K. has treated of with much ingenuity, but also of the original parts of words. Their combinations should be traced, if possible, to their constituent parts: above all, the terminations both of nouns and verbs* should be attempted to be discovered, because I am convinced that they were originally separate and independant words with distinct acceptations. To discover the modifications they underwent when brought into combination with other words, and the superadded idea they were calculated to convey, would be both amusing and instructive. To ascertain also the causes why vowels, originally short and supported only by single consonants, are uniformly long, would likewise be of great utility. It is to such purposes the digamma may be rendered useful, but in no degree, I apprehend, to the language as used in the time of Homer.

* I have endeavoured to point out the origin of the terminations of verbs in a small work, entitled, 'An Analysis of the Formation of the Greek Verb.' Edin. 1813.

used the Æolic dialect; that the digamma, if he did use it, was not a vowel sound, but always possessed the power of a consonant, and that it is essentially necessary for his versification, I must be permitted to withhold my assent from such an opinion. I have already said that the dialect which Homer chiefly used was the Ionian and not the Æolian. Of this we can judge only from the character of the two as they are found in inscriptions, on monuments, or in the writings of the ancients. Every scholar knows that there are but few remains of the Æolic dialect now to be found, and those specimens of it which still exist, with which we can compare the poems of Homer, bear a very different appearance from his language. I allow, indeed, that some peculiarities ascribed to the Æolic dialect are to be found in Homer; but the same may be said of the Attic; for it is evident that all these dialects bore, at an early period, a much nearer affinity to each other than they did afterwards when spoken by different people who had made greater or less progress in literature and the arts. The decided character of Homer's language appears to me Ionian, if I may be allowed to compare it with that of Herodotus. There are, no doubt, distinctive differences between the two, but not more than may be supposed to have taken place during the long period that intervened from the time of the former to that of the latter, and between the language of poetry and prose.—But, it may be said,

though it could be proved that Homer used the Ionian dialect, still the digamma appears under another shape with equal power : For according to Dawes, in his Miscellanea Critica, pp. 119, &c. the Ionians used the letter *Vau*, with the power of a consonant, instead of the Æolic digamma. This, I imagine, can be supported by no good authority whatever, and is, in fact, only a slight change in the pronunciation of the letter, which the supporters of the digamma, in modern times, uniformly suppose to have had the power of a consonant. In answer to this, I shall here quote a passage from the Appendix to the same book, which appears to me to convey a correct idea of the original use and subsequent disappearance of any letter of the kind.* ' Atque,' says the Bishop of St David's, ' de hac re verba Francisci Wise ' proferre liceat. Cum antiqua dialectus paulo ' emolliretur, atque alphabetum elementorum nu- ' mero augeretur, digamma F negligi cœpit; et ' antequam in desuetudinem prorsus abierit, for- ' ma ejus facta fuit mutila; ita ut superior linea ' tolleretur, hoc modo, F; vel quando *βουστροφη-* ' *δὸν* scribebant; sic ϝ. *Utrumque* enim signum ' *aspirationem* notasse arbitror; et minime mihi ' persuadere possum nempe posteriorem notam ' priori contrariam sonuisse; namque nihil erat ' cur lenis syllaba ita distingueretur.' Those

* P. 345.

marks which are found on ancient inscriptions, and have been supposed to indicate the Æolic digamma, or, according to Dawes, the Ionic *Vau*, are the indications of that rough breathing, which was at first, perhaps, wholly guttural, but afterwards softened to the breathing of the letter *H*,* and lastly to the spiritus asper which succeeded it. Even the changes which the form of that character underwent, are sufficient proofs of its nature and use. The aspirate was abbreviated into the form of F, the half of the H, for the sake of dispatch; it afterwards assumed a crescent shape Ϲ, and, lastly, was diminished to the small figure of the spiritus asper, ‘. But even though the digamma or Ionic *Vau* had been used by the Greeks, still I assert that it must have disappeared before the time of Homer; because it is evident, as has already been stated, that his language has every mark of high cultivation, and

* They appear to me to have been used in a similar manner with the Roman H, indicating a certain sound, but possessing no power as a consonant in poetry.—In many of the most ancient inscriptions, particularly in that found on the promontory of Sigæum, written in the most ancient manner (βουστροφηδὸν) the H is used as an aspirate: It is found also with the same power in many of the inscriptions on the monuments brought to this country by Lord Elgin; a copy of which, with short details of each by Mons. Vis-conti, was sent to me for inspection by his lordship's permission. Among these is the inscription on the pillar found on the promontory of Sigæum, and others probably of a more recent date.

of a systematic endeavour to exclude a multiplicity of consonants. As many vowels appear to have been brought together as was consistent with the harmony of sound; and, in several instances, particularly in some compound words, they were embodied so close, by the elision of consonants, as to render it difficult, if not impossible, to discover their component parts. From this studied harmony, the result of many changes and improvements in the structure of the language, arose that sweet and flowing tone of the Ionian dialect so conspicuous in Homer and Herodotus. It is altogether at variance with its character, to suppose the digamma was ever used but as a vowel sound. To introduce it as a consonant, either with the power of F or V, would be, in my opinion, to barbarise the language, and instead of representing it in the state which Homer used it, to bring it back to those rude and harsh sounds, which probably characterised it when first introduced into Greece by the wandering Pelasgi from their Scythian deserts.

That the Æolians used such a letter as the digamma, and continued to use it longer than the other Greeks, is not improbable: But before the supporters of this doctrine make any thing of their argument, they must shew what was the particular character of that letter among the Æolians. In this they are not all agreed; some supposing it to be the same as *ou*, as is most proba-

ble, others of *f*, or *v*. In support of the former, may be quoted the opinion of Dionysius of Halicarnassus, in his 1st book of the Roman History: He compares it with the sound of the *ου* diphthong in the name of the town Ουέλια, commonly written *Velia*. He also shews that the form *F*, and the Latin *V*, were pronounced in the same manner: so that if his account be correct, neither the digamma, nor the Latin *V* should have the decided sound of consonants, but rather of the diphthong *ου*.* In confirmation of this opinion, we find many of the Greek writers in the reign of the Cæsars, and most of the Byzantine historians, employing this sound in such words as Virgilius, Ουιργίλιος. Valerian, Ουαλέριον. Severus, Σεούηρος, &c.—But unless it can be shewn, beyond the possibility of a doubt, that Homer

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* 'The digamma,' says Mr Knight, Analytical Essay, p. 11, 'was certainly pronounced rather as a simple aspirate, than as 'an aspirated consonant, and differed from the common note 'of aspiration, in the impulse which caused the forced expira-'tion, being given from the throat rather than from the tongue 'and palate.'—'It is generally supposed among the learned at 'present, that the digamma was pronounced like our W, for it 'corresponded to the Latin V, the sound of which was certain-'ly the same.' Negat autem Priscianus, says the same author, § 85. Prolegom. in Homerum; digamma nisi vocali, atque ei in principio vocis præponi posse, unde apud Æoles in β transisset quoties ab ῥ inciperet dictio, quæ aspirari solita esset, ita ut ΡΗΤΩΡ, ΒΡΗΤΩΡ, dixerint. Lib. I. p. 547.

used the Æolic dialect alone, it may be asserted with equal confidence, that he used, instead of the digamma, the letter B, which was commonly employed, instead of it, by the Lacedæmonians, either of Doric or Æolic origin, or the letters Π and Φ, which were used by different people to suit their organs.* If we may admit the testimony of Hesychius, the letters B and Γ were frequently employed by different tribes, instead of the digamma; but if we were to insert them in every place where that letter is supposed to have been excluded in Homer's verse, we would render it utterly harsh and unmusical.

I conceive the argument to have very little weight, which rests upon the Latin *V* being used instead of the digamma, in several words derived from the Greek. We have no conclusive evidence, from history, that the Æolians ever sent any colonies into Italy. These colonies rather seem to have been wandering tribes of the ancient Pelasgi,† who carried over with them their barbarous pronunciation, and retained it even after their language was incorporated with that of the original inhabitants. Their language was no doubt the same with that spoken by those who

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* See the Bishop of St David's 'Adnotationes in Dawesii Miscell. Crlt.' p. 344.

† Dionysius περιηγ. bs. 347. Plin. b. 7. c. 56.

remained, but the latter, through some accidental causes, cultivated the arts of life, and carried on commerce with different people, farther advanced in civilization and refinement, and of consequence, improved their vernacular tongue, long before the former emerged from barbarity. Nothing differs so much as the pronunciation and orthography of words from one period to another, when a language is in a progressive state of improvement. The diction of Chaucer, of Gavin Douglas, and others of the same period, is very unlike that which was employed by Shakespeare* and Ben Johnson: and theirs again differs from that of Milton, Dryden, and Pope. There can therefore be nothing drawn from the state of any language, while yet in its infancy, to determine certain sounds, and far less to supply imaginary defects in the same language, after it has been refined and cultivated to a high degree. This difficulty increases when the language ceases to be spoken, and can be resolved only by a strict ana-

* It appears to me that the situation of Homer and Shakespeare was, in many points, alike. Both were gifted with extraordinary powers, to describe the grand, the beautiful, and the sublime of nature: to penetrate by instinctive sagacity human character, and to trace the secret, and often the apparent inconsistency of human thought and conduct: Both lived at a period when the language of their country was greatly improved, had acquired harmony, and lost none of its strength, and still preserved, in several instances, the venerable air of antiquity.

lysis of the poetry of the time, and by establishing certain rules drawn from a careful and extensive induction of particulars, and not by gratuitous assumptions.

But, though the supporters of the digamma fail in shewing what it really was, what was its power, and how long it existed in the language, they assert that it is absolutely necessary in Homer's verse to sustain the metre, and prevent, in many places, the hiatus of vowels. From the rules which I shall afterwards give, I think it will be evident that the metre does not require its interposition, except in the instance of two words at most,* viz. οἶνος and εἶδω, which, however, either by a different collocation, or a partial change, may be rendered independent of it. To prevent the hiatus in several places, the ν is added in the same manner as was done by later poets. Had the digamma

* If the digamma had ever been used as a consonant before particular words, it is fair to conclude that it would always have continued so, and not occasionally. It would also have remained a fixed letter in the language, like any other consonant, in that state of it especially in which it was used by Homer: neither of which has happened. Whereas, supposing it to have had the sound of a vowel, or a rough breathing, it might be considered only as an organic peculiarity in pronunciation, and would be changed, like all other peculiarities of the same kind, when the language became more improved.

been originally employed for this purpose, is it likely that a letter so convenient and useful would have entirely disappeared, even in the time of Herodotus, as we find him quoting a line from Homer, in which the insertion of the digamma, with the power of a consonant would have ruined the metre? The line runs thus,

ἐνθ' ἔσαν οἱ πέπλοι παμποικίλοι ἔργα γυναικῶν.
*Il.* ζ', 289.

As ἔργα is one of those words which they say always take the digamma, it must here either be omitted, or the verse so formed as to admit of its insertion. Accordingly, Heyne, who never scruples, when he finds a verse intractable, either to alter it to his views, or to pass a summary condemnation upon it as an interpolation of some later poet, proposes to read παμποίκιλα instead of παμποίκιλοι, to the manifest injury of the sense. Besides, had the digamma been used in the manner asserted, it would undoubtedly have been preserved with as much care as those remains of a more ancient state of the language, the terminations θα, θεν, δε, φι, &c. which sometimes occur in the Iliad and Odyssey, and were partly retained by writers of a much later period. But as it never seems to have been intended to prevent the hiatus of vowels, the ν, perhaps, was used in some instances, both by Homer and other writers for this purpose, and was not, as the late Mr

Wakefield very erroneously supposed,* inserted by the more modern editors only of Homer's works.—But let us consider what is meant by the term hiatus. Upon this subject, I apprehend, critics are not quite agreed. 'Vocamus autem 'Hiatum,' says Hermann, in his edition of the Orphica, 'non eodem modo in Epicis, ut vulgo 'in Atticis poetis solent. Apud Atticos enim 'poetas hiatum dicunt quotiescunque vocabulum 'a vocali desinens ante vocabulum a vocali inci-'piens collocatur. In Epicis, pariterque in ele-'gorum scriptoribus et lyricis, is tantum censetur 'hiatus, si vocabuli in vocalem exeuntis ultima 'syllaba ante vocalem, quo sequens verbum inci-'pit, non est in arsi, neque, si longa est, corripi-'tur. Non ergo hi sunt hiatus:'

μῆνιν ἄειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος.
φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ.
τόν δ' οὔτ' ἀρ' τε γέφυραι ἐεργμέναι ἰσχανόωσιν.

This account of the Hiatus, or rather of the Ictus metricus, appears to me to be altogether er-

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* Although the ' was not employed by the modern editors only to prevent the hiatus of vowels, as has been satisfactorily proved in an article of the Monthly Review, on Porson's Hecuba, vol. 28. it is, notwithstanding, doubtful whether it was ever used by Homer for this purpose, as numerous examples occur in which it is not found in any edition of his works to prevent the hiatus. It is probable that the ' was added by the Alexandrian grammarians from the practice of the Attic poets.

roneous. The Arsis, as I shall afterwards endeavour to shew, must always be upon the *first* syllable of every foot in Hexameter verse, and therefore Hermann's first example is nothing to the purpose in his view of the matter. The *ictus* falls upon δεω as the cæsural syllable, which on that account is not shortened as when it has the *thesis* in the following example :

Χρυσέω ἀνὰ σκήπτρῳ· *Il.* α', 15.

In the second line the α in ἀριπρεπέα is also made long, in consequence of being the cæsural syllable, and therefore taking the *arsis*. In the third, the diphthongs αι in γέφυραι and in ἐφεγμέναι, are both short, and have not the *arsis* but the *thesis*, as they are not the cæsural syllables. What he means by the expression ' neque, si longa est, corripitur,' I confess myself unable to understand ; because both these diphthongs, equivalent to long vowels when cæsural syllables, are in this line necessarily short, the one forming the second, the other the last syllable of a dactyle. It is evident, from the whole of the discussion upon the cæsura and hiatus, in his edition of the Orphica, and the little information he has communicated in his book upon the Greek metres, respecting Hexameter verse, that he had very indistinct and confused notions of its structure. We must, therefore, enquire whether Heyne, the last, and in the opinion of many, the best editor of Ho-

mer, has thrown more light upon the subject. For my own part, I must confess, that he has greatly disappointed me. Amidst the appearance of extensive learning, much research, and no small degree of ostentation, it is rare to find a single principle upon which any opinion can rest, or any thing like a regular enquiry into the structure of his author's verse. He has indeed commented, sometimes with more severity than was necessary, upon the opinions of his predecessors, without adding any thing valuable to their remarks or clearly exposing their errors, and has left his author, so far as regards the nature of his verse, nearly in the same state he found him. With sufficient knowledge of books, and the opinions of others, he knew too little of human nature and human conduct in such situations as the Poet has described, and had too slender an acquaintance with the hidden causes of events, to prove a successful Editor of Homer. To examine his Poems with effect, would require all the knowledge which Heyne possessed, with a great deal more of imagination and sound philosophy,—that philosophy which traces the springs of action both to their immediate and remote consequences, and can discover, by particular associations, the workings of one mind, in a number of unexpected and sometimes obscure relations. Heyne's sentiments respecting the hiatus, coincide in some measure with Hermann's, and are comprised in the following terms. 'Verum constituendum

'est ante omnia qui sint illi hiatus de quibus hic 'quæratur. Primum excludendi sunt illi, non 'recte hiatus appellati, quando diphthongus, vel 'vocalis longa, quæ et ipsa e binis brevibus con-'stare dicenda est, aliam vocalem seu diphthon-'gum antecedit in fine vocis. Ea diphthongus 'modo corripitur, modo producitur, sive tonum 'habeat ex cæsura, sive ea vacet; sic,

ὁν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν.

'hic altero loco longa syllaba est sine cæsura; ἢ 'ante ἀλλος; at γω ἢ habet tonum.' This indeed is a line which occurs, as quoted by Heyne, in all the editions of Homer that I have seen, but as it is one of those few exceptions to one of the general rules* which I shall immediately endeavour to establish, I consider it incorrect, and therefore inapplicable to his theory. There is, as I shall afterwards shew, the elision of an ε after ἤ, (ἤε), which, nevertheless, according to Homer's practice, must remain long.† The line ought therefore to be,

ὁν κεν ἐ|γὼ δή|σας ἀγά|γω, 'ἤ'| ἄλλος Ἀχαιῶν.

'Ita in ἐκηβόλου Ἀπολλωνος nullus est hiatus pro-'prie dictus.' Why is there no hiatus? the ου in this example is the last syllable of a dactyle, whereas the γω in the former was the first of a

* See Rule 1.

† See Rule 2. and 3.

spondee, and therefore had the ictus or tone.—After some other observations and examples little to the purpose, he goes on to say, 'Hiatus pro-'prie dictus habebitur quando vocalis in fine vo-'cabuli aliam vocem a vocali incipientem antece-'dit nec elisa est; ut, *κάθησο ἐμῷ. ά. 565.*'—Upon this definition of an hiatus, it would be extremely easy to shew, from various examples, that it takes place in a vast number of instances where no digamma was ever thought of: thus, *αὐτὰρ ὁ ἴγνω. Il. ά, 333. Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων. β′, 87. ποταμοῖο, ἀτάρ. χ′, 731. ἐγχεα ὀξυόεντα. έ, 568. περὶ δείδια οὐδέ. ϰ′, 93. ἐξέσσυτο ἄρσενα. Odyss. ί, 438.* To these might be added many other examples in which the hiatus occurs, that cannot possibly be obviated by the insertion of the digamma, or by any transposition of the words. It seems to be, therefore, fair to conclude, that the digamma was not judged necessary to prevent the hiatus of vowels, since, if it was not employed universally for this purpose, we can have no evidence whatever that it was used partially.

Having made these observations, I shall now proceed to state the laws on which I conceive the structure of Homer's verse was chiefly founded. They are not dependent upon any theory, but upon a careful and minute examination of the greater part of the Iliad, and can be established by the most copious induction of particulars. At

present, I shall content myself with an examination of the 1st, and part of the 2d books only of the Iliad, as a specimen of the manner in which they may be applied towards the correction of other parts of that immortal poem.

## Rules.

I. *A long vowel or diphthong at the end of a word, before another vowel or diphthong, is* always *short, except in cæsural syllables, which must be uniformly long.*

II. *A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong, is* always *long.*

III. *A long vowel or diphthong, preceding a short vowel in the end of a word, elided in consequence of the next word beginning with a vowel, remains* long *before that vowel.*

IV. *A vowel naturally short, frequently forms the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, in consequence of the* ictus metricus *or swell of the voice upon that syllable.*

V. *A syllable, naturally short, when it happens to be the cæsura, is, for the same reason, made* long.

VI. *The conjunction καὶ ought never to be the first syllable of a foot, before a word beginning either with a vowel or a diphthong.*

These rules will, I presume, guide us with as much certainty in correcting Homer's verse in its present form, as those that have been established with so much judgment for Iambic Trimeters. If they are well founded, it will appear evident, that instead of being encumbered with double consonants, which in many instances are altogether unnecessary, or of requiring a new one, such as the digamma, to rectify the verse, the language used by Homer was far more simple, and more regular in its structure, than has generally been supposed. To make this as clear and satisfactory as possible, I shall state the reasons which led me to the preceding deductions.—Some ingenious critics have imagined, that the long vowels, being composed of double letters, were divided in pronunciation, in those cases in which the metre requires them to be short, and that the former retained the vowel sound with its original time, while the latter was made to coalesce with the succeeding vowel. Whether this ever took place with the long vowels may be considered a matter of doubt. It is more probable that the diphthongs, which are also compounds, were pronounced in some such way; the prepositive vowel, as it is called, being sounded by itself with its usual quantity,

except when it formed the cæsural syllable, and the subjunctive being transferred as a consonant to the succeeding vowel. In Iambic, and sometimes in Trochaic and Anapæstic verse, this often happens in the middle of a word, but never in Hexameter except at the end. Thus, in the *Œdip. Tyr. of Soph.* 140.

κἄμ᾽ ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
ταῦτα ποιήσω· σὺ δὲ τὸν θᾶκον.

*Aristoph. Ran.* 1515.

In the 1st book of the Iliad the following line ought probably to be read in this manner:

Αἰδεῖσ|θαι θ᾽ ἱερῆα, κα|ὶ ἀγλαὰ | δέχθα|ι ἄποινα. 33.

The *first* rule which I have given, namely, *that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is uniformly short, except in cæsural syllables*, holds no less than 210 times in the 1st book of the Iliad, with a few exceptions not exceeding five or six in number, which, bearing so very small a proportion, may be justly considered as errors requiring emendation. These I shall afterwards notice, and endeavour to correct when I come to the examination of the text. In the other books, nearly the same proportion will be found according to their length. —The cæsural syllables of long vowels and diph-

thongs occur in the same book upwards of 60 times. A few examples will be sufficient to shew the nature and extent of the rule, thus: *Il.* ά, 30.

ἡμετέρῳι ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης.

πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην. 98.

Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικε. 119.

Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις. 132.

Τὼ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε. 321.

In the following line, in book 2, both the sense of the passage and the metre will be remedied by the insertion of the particle τε, thus:

Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης
Πόντου τ' Ἰκαρίοιο. 145.

The common reading is Πόντου Ἰκαρίοιο, obviously incorrect. The poet, I should imagine, did not intend θαλάσσης and Πόντου to signify the same object, namely the Icarian sea, but two different seas, the *Hellespont* or the *Ægean*, and the *Icarian*. He commonly employs the term θαλάσσα when he speaks of the Ægean; thus, in *Il.* ά, 34. he describes the priest wandering along the shore of the sea:

βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.

There are several other passages, in different books, that offend against this rule, some of which might have been produced. But as one or two will occur in the examination of the 1st book of the Iliad, I thought it unnecessary to multiply examples. The deviations from the *second* rule in the 1st book do not amount to more than two or three, chiefly in the word ἐπεὶ, in which ε is constantly made short before η, a license not allowable in Homer's verse. With regard to this word, I conceive it to have been a creation of some ignorant critic, who, not knowing the laws of Homeric verse, thought it necessary to add a syllable to ἐπὶ for the sake of the metre. I am confident no such word was ever used by Homer, or by any good writer in the Greek language. In both the instances in which it occurs in the 1st book, the verse will be rendered perfectly correct by restoring the elided vowel, thus: *v.* 156.

καρπὸν ἐδηλήσαντο· ἐπεὶ μάλα πολλὰ μεταξύ.

and in *v.* 169.

νῦν δ' εἶμι Φθιήνδε· ἐπεὶ πολὺ φέρτερόν ἐστιν.

There are only two or three other words, so far as I recollect, that offend against this rule: one of these is δήϊος, another βίεθλαι; both of which I

shall now consider. The former occurs very frequently and always with the first syllable short, as in *Il.* β', *v.* 415.

Ἀθαλίδην, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα.

The emendation here is extremely simple. It is only necessary to subscribe the ι, or make it with the η, an improper diphthong, and the metre is restored; the ηι then being made long.—In every place, except one, where βέβληαι occurs, there is no violation of the rule: thus, *Il.* ε, 284.

βέβληαι κενεῶνα διαμπερές, &c. See also ν', 251.

But in book 11. 380, the η in βέβληαι, must be made short as it stands in all the common editions; thus,

βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι.

In the Cod. Venet. edited by Villoison, the true reading has been preserved, viz. βέβλεαι, the second sing. pres. passive, formed from βέβλημι of the second conjugation.

To these may be added λήϊστη, in *Il.* ί, 408. in which the η in the antepenultimate is made short; but the true reading seems to be λείστη, as in the Cod. Venet., and, in all probability,

ought to be substituted for λῆϊστη, in the beginning of *v.* 406. as the ε would then be the first of the foot.—Also οἷος, in ν', 275.

The reading in that line ought probably to be,

οἷδ' ἀρετὴν ὡς ἐστὶ· τί σε χρὴ ταῦτα λέγεσθαι ;

instead of

οἷδ' ἀρετην οἷος ἐσσὶ· τί σε χρὴ. κ. τ. λ.

There are a few deviations from the *third* rule, particularly where the conjunction ἠ occurs.

Thus, in ά, 145. the common reading is

Ἡ Αἴας, ἠ Ἰδομενεὺς, ἠ δίος Ὀδυσσεύς.

The ἠ before Ἰδομενεὺς is the second syllable of the foot, and therefore, if rule 1st. be correct, ought to be short. It is evident that there is here an elision of the ε, as coming before another vowel. The ἠ however, according to the rule, remains long, as in the following examples:

Ἥρῳ' Ἀλκάθοον· γαμβρὸς δ' ἦν Ἀγχίσαο.
*Il.* ν', 428.

Ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας.
β', 345.

The line, therefore, ought to run thus,

Ἦ Αἴας, ἠ' Ἰδομενεὺς.——

A similar error occurs in *v.* 6. of Hesiod's Theogonia. Thus,

Ἦ Ἱππουκρήνης ἠ Ὀλμειοῦ ξαθέοιο.

The ἠ' before Ὀλμειοῦ should have the mark of an elision.

The *fourth* rule requires more illustration than any of the preceding, as from it, if properly established, the most important emendations will necessarily flow. In the different feet used by the poets, there is always, what is technically called, the *ictus metricus* or stress of the voice upon one particular syllable of each foot according to the nature of the verse. This *Ictus* has been called by Hermann and his followers, the *Arsis*, or rising inflexion of the voice upon that syllable, while the other syllable or syllables have the *thesis* or falling inflexion. Thus, in the word *nátùre*, the *arsis* is upon the first syllable, which is pronounced long with the rising inflexion, while the other syllable has the *thesis* or downward slide, and is not so much lengthened.—In Iambic verse the *ictus* or

*arsis* is upon the second syllable of an Iambus, the second of a Spondæus, the last of an Anapæstus, and, as is usually stated, upon the middle syllable of a Tribrachys and Dactyle; but, I imagine, with more propriety equally upon the two last, because the first is a resolution of an Iambus and the other of a Spondæus. In Trochaic verse, on the contrary, the ictus is upon the first of each foot, or, when the long syllable is resolved into two short, equally upon both, that is, they have an equal tone. So also in Hexameter verse, the *ictus* or *arsis* is always upon the first syllable of the foot. Though we had no other data to guide us in the pronunciation of this species of metre, it appears almost certain that the first syllable of every foot must have been pronounced with the rising inflection and consequent swell of the voice to give melody to the verse; and that, even though the syllable was naturally short, such an increase of time was thereby given to it as to make it long in the recitation. Upon what other principle can we account for the lengthening of those short cæsural syllables that occur so frequently in Homer *? It is not

* One of the causes ascribed by Clarke in his note on *v.* 51. of the 1st book for lengthening cæsural syllables, is, on account of the word following having the aspirate, which, says he, was often pronounced as a consonant, or as the Æolic digamma; thus in the noted line:

from their occurrence in any particular place, for they are to be found at the commencement of almost every foot. If it be said that it is in consequence of the pause; I must be allowed to ask upon what principle does that pause depend? It is not because they terminate particular words that they are made long, but because they form the *first syllable* of a foot; which, in consequence, whether at the *end*, at the *beginning*, or in the *middle* of a word, must be pronounced equal in length to a syllable naturally long to preserve the harmony of the verse. With what particular cadence and accent Hexameter verse* was chaunted

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Αἰδοῖός τέ μοι ἐσσὶ, φίλος ἠυγὲ, δυσός τε. γ', 172.
⏑ | – ⏑ ⏑ |–

He proposes to pronounce the cæsural syllables φίλοφ ἠυγὲ δ' δυσός, &c. Heyne echoes nearly the same sentiments. If this can be said to account for the structure of the verse, any thing is admissible. If the aspirate had such a power in words purely Greek, we might reasonably suppose that in those Latin words formed from the Greek, which substituted an H for the aspirate, that *letter* would have the power of a consonant in supporting short vowels. That this, however, never happens, but that H is merely a vowel sound, and never sustains a vowel or a short syllable, is known to every scholar.

* I think it extremely probable that, in pronunciation, the ancients run the words more into each other than we are accustomed to do, and marked more correctly the different feet and the length of each syllable in every foot. In this manner greater harmony, and a kind of musical cadence would be

or recited we can never learn. It was certainly not monotonous, but required the sounds to be so regulated as, consistently with the nature of the feet, would make them most agreeable to the ear: and this, I apprehend, could only be done by giving a particular tone or swell to the first syllable. Upon this principle depends the lengthening of all cæsural syllables, as well vowels and diphthongs as short syllables. Upon it also depends, what, I imagine, has hitherto escaped observation, the lengthening of many short syllables both in the beginning and in the middle of words; a circumstance which has perplexed grammarians exceedingly, and obliged them to have recourse to expedients to support the metre, which lead directly to the corruption of the language. To establish this opinion it will be necessary to adduce some examples.—It is well known to every one acquainted with the writings of Homer, that many syllables, naturally short, form the first, both of Dactyles and Spondees; that wherever the succeeding consonant could be doubled, or the vowel transformed into its own diphthong, this method was adopted, while, in other words, that would not admit of such an expedient, the syl-

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given to the verse. A similar modulation of English heroic verse is observed by every good reader and reciter, particularly upon the stage. I need only refer to Mr Kemble's recitation in confirmation of this remark.

lable was considered *long* by *poetic licence*. Surely it might have been supposed, that Homer would not have so far violated the orthography or regular structure of the language as to double consonants, at one time, for the sake of his verse, while, at other times, he left the vowels unsupported by any such props. Poetical licence and peculiarities of dialect, so constantly in the mouths of his critics and commentators, have vitiated his language and concealed the principles upon which his verse was founded. In the 1st book of the Iliad, v. 14. we have an example, and a very strong one, in corroboration of the principle which I have laid down.

στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος.

In this line the A in Ἀπόλλωνος is long, as well as in *vv.* 21, 36., as being the first of the foot. How else could it possibly be long, since it is short in several other examples, such as the following, and is supported only by a single consonant?

ὣς ἐφατ' εὐχόμενος· τοῦ δ' ἔκλυε φοῖβος Ἀπόλλων.

*vv.* 43. 64. 72. 75. &c.

This word, as Heyne observes, does not appear to have had the π doubled in any manuscript or edition of Homer with which he was acquainted, and must therefore be considered as having the

A lengthened when the first syllable of the foot, upon the principle I have laid down, or upon the unsatisfactory dogma of poetical licence. The noted line, which begins with Ἄρες, Ἄρες, βροτολοιγὲ, &c. *Il.* ε, 455. can be explained on the same principle only. It will not, I presume, be contended that the ρ is ever doubled in Ἄρης, or that even in this example, it retards the sound; for if it did so in the first, why not in the other? The A in the former is made long, as being the first syllable of the foot and having the *ictus*; in the latter, as being the last syllable of the Dactyle, and consequently short, as it naturally is. In the following line the ε of υἱὲ can have no support from the next word by doubling the consonant, as this was never supposed to take place in a proper name:

Ὦ υἱὲ Πετεῶο, διοτρεφέος βασιλῆος.
*Il.* δ, 338.

How comes it that the ι in ἐφίλατο, *Il.* ε, 61. is long, when the same syllable in φίλος and φιλέω is short? Eustathius, as Clarke informs us, derives it from φίλημι, but he does not tell us why the antepenult in that word is long. Clarke's own account is just as unsatisfactory as can well be imagined, and depends upon no one principle drawn from the formation of the particular tenses he has specified in his note upon *l.* 338. of the 1st book. The ι, in this verb, whether it may be considered the imperfect middle of φίλημι, or the

first aorist, by a syncope for ἐφιλήσατο, is *always* short, except when it forms, as here, the first syllable of the foot. What, it may be asked, is the quantity of the penult of φίλος? Those who have founded their notions of metrical quantity upon the study of the Attic Poets would answer, without hesitation, 'always short:' and yet, in several verses of Homer, by no critic supposed to be spurious, the quantity is long: thus,

φίλε κασίγνητε, Διὰ τόν νύ τοι ὄρκι' ἔταμνον.
*Il.* δ', 155.

φίλε κασίγνητε, σθένος ἀνέρος, κ. τ. λ. φ', 308.

As a farther illustration, I may adduce such words as ἀθάνατος, ἀκάματος, ἀπονέεσθαι, ἀποδίωμαι. Πριαμίδης, &c. In a note upon line 398. of the 1st book, Clarke has the following observation: 'In 'vocum quarundam plusquam trisyllabarum pede 'priori apud Græcos, præsertim cum syllabæ 'primæ vocalis sit α vel ί, adeo parum in pro- 'nuntiando *tribrachyn* inter *dactylumque* inte- 'rest, ut uterque potuerit legitime usurpari.' If in the pronunciation of the three first syllables of ἀθάνατος, there was little difference between a tribrachys and a dactyle, why should Homer not have freely admitted the tribrachys into his verse? It was by the pronunciation that the harmony of it was felt, and we may rest assured that no such pronunciation as a tribrachys admits could possi-

bly have been allowed. *Ἀθάνατος* occurs very often in almost every book of the Iliad with the first syllable long, not by position, it is evident, nor being naturally so, for the privative *α* is always short, but because it is the first syllable of the foot and requires the swell of the voice. *Πριαμίδης*, and the others have the first syllable lengthened for the same reason. Why also do we find the *ι* in *διὰ* sometimes made long; for Homer surely could easily have placed such a word in the line so as to preserve the natural quantity of the syllable? *Il. γ'*, 357.

*διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,*
*καὶ διὰ Θώρηκος :* *——

See also *δ'*, 135.

To these examples I shall add several others to establish the rule beyond even the possibility of a doubt: Why, I would ask, is the *ε*, forming the antepenult of *ἐπειδὴ*, long in the two following instances? thus,

1. *ἐπειδὴ τόν δ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν.*
- -|- - |

*Il. κ'*, 379.

*ἐπειδὴ νῆάς τε κ. τ. λ.* *ψ'*, 2.

See also *Odyss. δ'*, 133. *Θ'*, 452.

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* I have produced no examples of syllables that are said to be lengthened in consequence of the digamma being pronounced with the following word, as *ὡς ἤδη* in line 70. *Il. ά.* that I might not seem to rest my argument and proofs upon what might be disputed.

2. The α in ἄορι is sometimes long, sometimes short; but *long* only when the first syllable of the foot. It is short in *Il.* λ′, 240. thus:

σπάσσατο τὸν δ' ἄορι——

In χ′, 484. it is long; thus,

Ἄορι θεινομένων——

3. So also in ἀνὴρ, the ἀ is long *only* when it forms the first syllable of the foot: thus, *Il.* β′, 1.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ.

See also *vv.* 553. 701. &c.

But in *Il.* ά, 287. it is short; thus,

Ἀλλ' ὁδ' ἀνὴρ ἐθέλαι——

So also in β′, 805. and in many other places.

4. The υ in ὕδωρ or ὕδατος undergoes the same variation of quantity, and for the same reason: It is long in *Il.* β′, 755: thus,

ὅρκου γὰρ θεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

So also in 752.

But in *Il.* ή, 425. it is short; thus,

ἀλλ' ὑδατι νιζοντες——

See also *Il.* π′, 229. &c.

5. The antepenult of ἀείδω is long in *Odyss.* ϱ′, 519. and short in the following line: thus,

Ἀείδει δεδαὼς ἔπτ' ἱμερόεντα βροτοῖσι.

Τοῦ δ' ἄμοτον μεμάασιν ἀκούεμεν, ὁππότ' ἀείδῃ.

6. In Ἄϊδος the α is long in *Il.* γ′, 322: thus,

Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω.

In *Odyss.* κ′, 502. it is short:

Εἰς Ἄϊδος δ' οὔπω τις ἀφίκετο νηΐ μελαίνῃ.

7. In δύναμαι the υ is long in *Odyss.* ά, 276.

Ἀψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο.

See also *Il.* ϱ′, 43.

It is short in *Il.* γ′, 236.

Δοιὼ δ' οὐ δύναμαι, ἰδέειν κοσμήτορε λαῶν.

8. In ἱερὸς, *sacer*, the ε is long in *Il.* Υ′, 66.

Ὄφρα μὲν ἠὼς ἦν καὶ ἄξετο ἱερὸν ἦμαρ.

In *Il.* κ′, 56. it is short:

Ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος, ἠδ' ἐπιτεῖλαι.

9. In ἴομεν the ι is long in *Il.* β′, 440. It is short in ξ′, 526.

10. The ι in τίω is long in *Il.* ί, 238. It is short in δ', 257. ί, 378. &c.

11. The penult of ὄφις is long in *Il.* μ', 208.: thus,

Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν.
– ◡ ◡ | – –

Duplicata litera ὄπφιν legendum pridem monuit doctior grammaticis *Josephus Scaliger*, ad Eusebium, p. 119. Ita Herman. de ratione Emend. Gram.!!

A variety of other instances, which it would be too tedious to enumerate, occurs, all resting on the same principle.

Let us now enquire, whether any proof can be adduced of syllables, naturally short, being lengthened in the middle of words. Several examples of this kind may also be found to corroborate the rule: Thus the penult of κονίη is long in *Il.* β', 150.

Νῆας ἐπεσσεύοντο· ποδῶν δ' ὑπένερθε κονίη.
– ◡ ◡ | – | – ◡ ◡ | – ◡ ◡ | – ◡ ◡ | – –

But in ε', 75. it is short:

Ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.
– ◡ ◡ | – ◡ ◡ | – –

The ι in ἠΐα, *esca*, is always long when the first

of the foot: always short when the 2d or 3d: Thus, *Il.* ν′, 103.

Θώων, τορδαλίων τε, λύκων τ' ἴρια πέλονται.

See also *Odyss.* β′, 289. 410.—It is short in *Odyss.* δ′, 363.

Καὶ νύκτεν ἴρια πάντα κατέφθιτο, καὶ μένε' ἀνδρῶν.

See also *Odyss.* μ′, 329.

In like manner, the ι in ἀνίημι, which, I believe, is naturally short, and retained so in *Odyss.* Υ′, 859., and in the participle ἀνίεις in *Il.* ε′, 880., is made long in *Il.* χ′, 80.

Κόλπον ἀνιεμένη, ἑτέρῃφι δὲ μαζὸν ἀνέσχε.

Striking marks of ignorance of this rule, or inattention to its universality, have been displayed in a number of verbs whose penults and antepenults being naturally short, were, by Homer, made long in consequence of being the first of a foot. These, and such as began with short vowels, have, in numerous instances, been made long by doubling the consonant, if the short vowel preceded one; if not, the vowel has either been changed into its own diphthong, or has been lengthened, by the arbitrary use of the digamma. In this manner the ancient and correct orthography of the language has been completely changed, and new forms given to words under the sanction of poetical licence and

varieties of dialect, which I firmly believe no Poet would have ventured upon, and am confident never existed in Homer's time. They took their origin from an incorrect pronunciation of the words, arising from a total ignorance of this principle of Homer's versification. What I think will put this matter almost beyond a doubt is, that these consonants are seldom doubled except after short vowels, forming the first syllables either of Dactyles or Spondees. The same observation holds respecting short vowels being changed into their own diphthongs in similar situations. To prove this, it will be necessary to produce several examples. The word Ὄλυμπος, it is well known, occurs often with the first syllable short, as it naturally is, thus,

εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
*Il.* ά. 420. and 402.

But in lines 425 and 499, the O is changed into its own diphthong to make the syllable long, thus,

Δωδεκάτη δέ τοι αὖθις ἐλεύσεται Οὔλυμπονδε.
Ακροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.

In both these lines, and in every other where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot, and must have been made long, by the tone given to it in pronunciation, without the aid of the diphthong. If

we also consider, that neither the long vowels nor, perhaps, the diphthongs were in existence in the time of Homer, it will be evident beyond a doubt, that in instances of this kind, and others already mentioned, a lengthened tone was merely given to the short vowel.—The same innovation has been made upon the compounds of πολὺ; thus we meet with πουλυβοτείρη. Πουλυδάμας; πουσον, and some others. I believe I may assert, that, in the greater number of instances where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot. The same remark holds with οὐλομένην, the first word in the second line of the 1st book. It ought to be Ὀλομένην, and accordingly I have made it so in the text, with other changes of a similar kind. But the greatest injury to Homer's language has been occasioned by the doubling of consonants, particularly the σ in the dative plural of nouns, and some of the tenses of verbs. In almost every instance, these consonants, as already stated, have been doubled after syllables forming the first of a foot. Thus in the 4th line of the 1st book,

ἡρώων, αὐτοὺς δὲ* ἑλώρια τεῦχε κύνεσσιν.

Now, I affirm that the correct reading ought to

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* I here adopt Heyne's reading, see note.

be κυνῆσιν,* as the syllable ες † is the first of the foot. In line 33, the δ in ἔδδεισεν is doubled under the same pretext, and with as little reason. In βέλεσσιν also, v. 42. for βέλεσιν. The instances in verbs are so numerous that I shall specify only a few of them, thus, v. 54.

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

The syllable λε, it will be seen, is here the first of

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* The process of abbreviating the dative plural seems to have been this: ποιμὴν, for example, had in the dative plural, ποιμενίσι, by a syncope ποιμέσι, and lastly, by the elision of the ν, ποιμέσι. λέων, λεόντεσι, λέοντσι, λέοσι, λέουσι; ἔρις, ἐρίθεσι, ἔρισθι, ἔρισι.—See R. P. Knight's Prolegom. in Homer. § 119.

† It is very doubtful whether the short vowel was pronounced by itself, with the time of a long vowel, or whether it was made to rest on the consonant. It is probable, that the latter mode of pronunciation was common, when the vowel and consonant happened to come together in the same word, and hence the practice, when the true principle was lost, of doubling these consonants.—Est porro, says Heyne, Excursus I. ad Lib. 17. mira inconstantia in literis his per scripturam geminandis, in codicibus scriptis et prelo excusis, cum in eadem pagina modo hoc, modo alterum sequamur. Antiquiores *pronuntiatione*, non *scriptione*, litteras geminasse mihi satis liquere videtur, idque sæpe pro explorato posui: Vetustiores utique non scripsere, ἀ, 344. ὅππως ἀ, sed ὅπως et pronuntiarunt ὅππως. serius invaluit mos scribendo quoque consonas geminare: at enim receptum id est primo in paucis, ab alio in aliis, et sic porro: codices, nec modo sequiores, sed ipsi antiquiores, sine indicio certo, variant in singulis et omnibus, et perperam jactatur in his antiquorum codicum auctoritas.

the foot. A few more examples will be sufficient at present, as I shall resume the subject afterwards in a note, thus,

ὃς ἤδη τά τ' ἐόντα, τα τ' ἐσ(σ)όμενα, πρό τ' ἐόντα. *v.* 70.

καὶ νήεσ(σ)' ἡγήσατ'. 71.

ἐν στήθεσ(σ)ιν ἑοῖσι: 83.

ἐς Χρύσην· τότε κέν μιν ἱλασ(σ)άμενοι πεπίθοιμεν. 100.

σκηπτοῦχοι βασιλῆες· ἐπεσ(σ)εύοντο δε λαοί. β'. 86.

Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσ(σ)οι ἔασιν. 125.

Μηονὶς, ἠὲ Κάειρα, παρῄϊον ἔμ(μ)εναι* ἵππων. δ'. 142.

Θάρσει, μηδε τί πω δειδίσ(σ)εο λαὸν Αχαιῶν. 184.

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* The common form of the infinitive, abbreviated from this original form, is a sufficient proof that only one μ was at first used: ἔμιναι, by the elision of this μ, became ἔιναι, and then ἶναι: as δόμιναι, by the elision of the μ, became δόιναι, and lastly, δοῦναι: so also of θεῖναι from θέμιναι, &c.

Mr Knight has made the following remarks upon Lennep's doctrine of the formation of Future Tenses from pure verbs: Neque felicius vir eximius futura φανέω, σπερέω, τεμέω, &c. ab Ionibus usurpata pro antiquioribus φανίσω, σπερίσω, τεμίσω, &c. a verbis puris, φανίω, σπερίω, τεμίω, &c. formata esse voluit. Nam pueris etiam notum esse debuit penultimas futuri et aoristi primi a thematibus in ω puro desinentibus, in omnibus omnium temporum et gentium dialectis productas esse, eo quod antiquissimae terminationes eorum essent ίσω et ίσα non σω et σα— τυπτίσω et ἐτύπτισα contracta in τύψω et ἔτυψα; atque eadem

The same rules will be found to apply to Hesiod's verse, * and to the correction of many er-

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porro ratione βοαίσω—ἐβοάεσα, et φιλεέω et ἐφιλέεσα contracta in βοᾶσω, ἐβοᾶσα, φιλέω, ἐφίλησα, &c.; necnon a recentioribus Atticis præsertim, in βάω, ἐβᾶσα, &c.

If the doctrine I have stated in the Analysis of the Greek Verb be correct, the futures of pure verbs had most of their penults, contrary to Mr Knight's opinion, originally *short*. I think there can be little doubt that ἴσω, the future of ἴω, the Ionic form of εἰμὶ was joined to certain words, such as φὰν, σπερ, τιμ, to form their futures, and not to φανέω, by the elision of the ω, and that thus came the forms φαν-έσω; σπερ-έσω, τιμ-έσω. The next process was abbreviation, which the Ionic writers practised by the elision of the σ, and then they became φαν-έω, σπερ-έω, τιμ-έω; and, lastly, were contracted by the Attic writers into φανῶ, σπερῶ, τιμῶ. Many examples of the elision of the σ occur in Homer and Herodotus: thus,

ἦ τοι ἐγὼ μενέω καὶ τλήσομαι. *Il.* λ′, 316.

No person, I suppose, will dispute that μενέω is here the future for μενέσω: So also, αὖτας Ἀχαιοὶ οὐ μενέουσι. *Il.* μ′, 79. But the Greeks *will* not stay.

ἴθεε τις ἀγγελέων τῷ Κροίσῳ. *Herodot.*

ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι. *Il.* μ′, 108.

—— ἕλκονται δὲ νῆας Ἀχαιῶν
Αἰζήουν, κτενέειν δὲ παρ' αὐτόφι πάντας Ἀχαιούς.
*Il.* ν′, 42.
ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνούς. *Id.* 31.

From these examples, and such verbs as form their futures in

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* It may be remarked that cæsural syllables naturally short occur much less frequently in Hesiod than in Homer.

rors in it as well as in Homer's: thus, in v. 229. Theogon. the ι in Αμφιλογίας is made long.

Νείκεα τε ψευδέας τε λόγους, Αμφιλογίας τε.

In the following line, from the same work, the diphthong αι in λήγουσαί τ', is made short, contrary to the universal practice of the Poets. It appears to me that the sense of the passage will be improved by omitting both conjunctions, and pointing the verse thus,

Ἀρχόμεναι, ὑμνεῦσι θεαὶ, λήγουσαι ἀοιδῆς.

"Beginning *their song*, they celebrate Jupiter, ending their song, they celebrate (ὑμνεῦσι) him:" or, if the first conjunction should be thought necessary before ὑμνεῦσι, the latter, I apprehend, ought rather to follow ἀοιδῆς. This, I think, will be apparent, if we supply the ellipsis:

Ἀρχόμεναι θ' ὑμνεῦσι θεαὶ, λήγουσαι ἀοιδῆς θ' ὑμνεῦσιν.

"When they commence their song, they celebrate

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ἴσω, as τιλίω -ίσω; ἰλίω -ίσω; ἀρκίω -ισω, &c. it would appear that, so far from pure verbs having the penult of the future always long, many, if not all of them, had it originally short; and some of them retained it through every stage of the language. The mode of formation stated above, which appears to me correct, shews plainly that there could be no doubling of the σ either in the future or aorist, and that that practice must have grown out of a false pronunciation, when the true principle was forgotten.

Jupiter; when they end it, they *also* celebrate him."

Without multiplying examples, it will be sufficient at present to observe, that this principle holds, not merely in cæsural syllables, such as Clarke has frequently pointed out in several of his notes upon the Iliad and Odyssey, but in four different ways. I. In *cæsural syllables*, ending with a long vowel, or a diphthong before another vowel or diphthong, which in other cases is *uniformly short*. II. In cæsural syllables, naturally short, which are in consequence *made long*. III. In a *short syllable* at the *beginning* of a word, when it happens to be the first of a foot: And, IV. In a *short syllable* in the *middle* of a word, when it also is made the first of a foot. The examples I have already given, and an infinite number of others that occur in almost every page of the Iliad and Odyssey, will be sufficient, I should think, to establish the principle.*

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* See note on *Il. é*, 141.

* The same rule holds in a variety of instances, in Latin Hexameter verse, where we find syllables naturally short, and unsupported by any consonants, made long by forming the first of a foot. That they do not occur so often in Latin as in Greek, is owing to the greater number of consonants in the former. The following examples will serve to illustrate the general principle:

Muneribus; tibi pampineo gravidūs aūtumnus.
VIRG. GEO. 2. 15.

It will scarcely be necessary to produce examples in confirmation of the *fifth* rule, as they occur so frequently in every Book of the Iliad. The two following will be sufficient to illustrate it:

Ἡ δὲ μέγα ἰαχοῦσα ἀπὸ ἕο κάββαλεν υἱόν.
– ⏑ ⏑ | – ⏑⏑ | – ⏑ ⏑ | – ⏑⏑ |

*Il.* ε, 343.

Πριαμίδης Ἕλενος οἰωνοπόλων ὀχ' ἄριστος.
– ⏑⏑ | – ⏑ ⏑ | – –

ζ'. 76.

I quote the following for the purpose of proposing an emendation upon the common reading:

Οὗτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ' Ἀτρεΐδης δὲ.
– ⏑ ⏑ | – ⏑ ⏑ |

*Il.* ξ', 64.

οὗτα cannot possibly be the imperfect of οὐτάω; nor is it very reasonable to suppose that it is the first aorist of οὐτάζω, by an apocope for οὔτασε, as Clarke imagines, if we may judge from the following expressions: "Recte observarunt Grammatici vocabulum οὗτα nullo modo ex οὐτάω deduci posse, (unde enim fit οὗτα penultima necessarie producta) sed ex οὐτάζω, οὐτάσω, οὗτα!" Heyne, on the other hand, supposes it to be the

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Ille, latus niveum molli fultūs Hÿăcintho. Ecl. 6. 53.

Omnia vincit amōr: et nos cedamus amori. Ecl. 10. 69.

Dona dehinc, auro graviā, sectoque elephanto.
Æn. b. 3. 464.

imperfect of οὔτημι, οὖτα for οὖτη, as κατέκτα for κατέκτη. But I imagine the α in κατέκτα cannot be short, as I know no instance of a change of dialect of this kind, occasioning a change in the quantity of the letter. The only instance that can be produced of the α in κατέκτα being short, occurs in *Il.* ό, 432.

Καὶ ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισι.

In every other place where it occurs, it is always the last word in the line, and should, I apprehend, obtain that situation also in the verse above.

It is well known that Homer frequently unites the preposition κατὰ with the following verb, if it begin with a λ or β, as in *Il.* μ', 92. κάλλιπεν, for κάτελιπεν; καλλείψω, for καταλείψω, *Odyss.* ν', 208. and in the example above, κάββαλεν, for κατέβαλεν. Might not the præposition have been also united with the noun λαπάρην, and so have formed an adverbial expression? Instances of a similar kind are not uncommon; and there are authorities from ancient MSS. for the reading proposed: Thus, at *Il.* ξ', 517. where the common reading is the same as in ζ', 64 οὔτασε καλλαπάρην is found, according to Heyne, "Sch. A. et Ven. ipse, cum ed. Rom. Utrumque agnoscit Eustath. Similiter sup. 447." If this be objected to, I would propose οὔτασε παρ' λαπάρην, as coming pretty near the Homeric expression.

In the following line, where the same verb occurs, the verse, I imagine, may be amended and improved by the single transposition of the pronoun *με*. The common reading is

οὕτα με Τυδέος υἱος, ὑπέρθυμος Διομήδης.
– ∪ ∪ | – ∪∪ |

*Il.* ε, 376.

It is natural to suppose that Venus, when smarting under the wound inflicted by Diomede, would thus reply to the question of her mother Dione,

Μ' οὕτασε Τυδεος υἱος ὑπέρθυμος Διομήδης.
– ∪ ∪ | – ∪∪ | – ∪ ∪ | – – | – ∪ ∪ | – –

The deviations from the *sixth* rule are so few in number, that I thought it unnecessary to produce any examples. Any person may, with a little care, satisfy himself of its validity.

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Such are the laws which I have endeavoured to establish for the examination of Homer's versification. Since they were first offered to the notice of the public, they have been applied, with scrupulous care, to the greatest part of the Iliad, and some parts of the Odyssey, and have been found to hold, with a few exceptions, similar to those pointed out in the preceding dissertation. They have been approved of by some competent judges; they have been doubted by others; and they

have probably been, by a considerable number, wholly rejected, as militating so decidedly against received opinions. Yet I am sanguine enough to believe that, when due attention shall be paid to the language of the Father of Poetry, they will then be generally recognised; and that, though they may not embrace every point of criticism, necessary to restore his verse to its original purity, they will be found to comprise some of its most essential parts. I imagine it will ultimately be found to be the safer course, to take the Poems of Homer as we find them in the best editions, and endeavour to discover certain general laws pervading the whole, and applying to every separate part, to re-establish the original purity of the language, rather than have recourse to the doubtful monuments of remote antiquity, and the vague opinions of learned men in ancient times, who have shewn themselves ignorant of versification. Upon this principle I have proceeded, not however without examining the opinions of others who have held a different course, and of trying how far they were applicable to Homer's language and the structure of his verse. I need not say that I consider my own notions better founded than theirs; but, at the same time willingly confess, that they amount to no more than strong presumptive proofs, to such proofs, as I conceive, can be afforded us from the evidence it is possible to obtain. If the

laws I have laid down be correct, more consistency will be found in the language of the Father of Poetry, than has been supposed in modern times; and much of that uncertainty and contradiction which seemed to attach to his versification, will dissappear.

ΤΗΣ

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Α΄.

### Ἐπιγραφαί.

Λοιμὸς καὶ Μῆνις.

Ἄλλως.

Ἄλφα, λιτὰς χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

ΜΗΝΙΝ ἄειδε, Θεὰ, Πηληϊάδεω Ἀχιλῆος
Ὀλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγεα ἔθηκε·
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν,
Οἰωνοῖσί τε πᾶσι· (Διὸς δὲ τελείετο βουλή·)
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλεύς.
Τίς τ' ἄρ σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ, βασιλῆϊ χολωθείς,
Νόσον ἀνὰ στρατὸν ὄρσε κακὴν· ὀλέκοντο δὲ λαοί·
Οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,

Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα, δύο κοσμήτορε λαῶν·
Ἀτρεΐδαί τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν, ὀλύμπια δώματ' ἔχοντες,
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
Παῖδα δὲ μοι λύσατε φίλην, τὰ δ' ἄποινα δέχεσθε,
Ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδανε θυμῷ·
Ἀλλὰ κακῶς ἀφίει κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον, καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν,
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
Ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε· σαώτερος ὥς κε νέηαι.
Ὣς ἔφατο· δείσεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ·
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν εὐκόμος τέκε Λητώ·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμίνθιε· εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα

Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσιν.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Βῆ δὲ κατ' Ὀλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην·
Ἐκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς·
Ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκε·
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπῴχετο, καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς,
Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο·
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσατο λαὸν Ἀχιλεύς·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
Κήδετο γὰρ Δαναῶν, ὅτι ῥὰ θνήσκοντας ὁρᾶτο.
Οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλεύς·
Ἀτρεΐδη, νῦν ἄμε παλιμπλαγχθέντας οἴω
Ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν·
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
Ἀλλ' ἄγε δή τινα μάντιν ἐρέομεν, ἢ ἱερῆα,
Ἢ καὶ ὀνειροπόλον, (καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν·)
Ὅς κ' εἴποι, ὅ, τι τόσον ἐχώσατο Φοῖβος Ἀπόλλων·
Εἴ τ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
Αἴ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὅγ' ὡς εἰπὼν, κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσόμενα, πρό τ' ἐόντα,
Καὶ νήεσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
Ὃς σφιν ἐϋφρονέων ἀγορήσατο, καὶ μετέειπεν·
Ὦ Ἀχιλεῦ, κέλεαί με, Διΐ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος.
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὄμοσον,
Ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καὶ ἑοι πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
Ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
Ἐν στήθεσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλεύς·
Θαρσήσας μάλα, εἰπὲ θεοπρόπιον, ὅ, τι οἶσθα.
Οὐ μὰ γάρ Ἀπόλλωνα, Διΐ φίλον, ᾧτε σὺ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει,
Συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
Ὃς νῦν πολλὸν ἄριστος ἐνὶ στρατῷ εὔχεται εἶναι.
Καὶ τότε δὴ θάρσησε, καὶ ηὔδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης·

Ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
Τοὔνεκ' ἄρ' ἄλγεα δῶκεν Ἑκηβόλος, ἠδ' ἔτι δώσει·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
Ἀτριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
Ἐς Χρύσην· τότε κέν μιν ἱλασάμενοι πεπίθοιμεν.
Ἦτοι ὅγ' ὡς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὄσσε δὲ οἱ πυρὶ λαμπετόωντι ἐΐκτην·
Κάλχαντα πρώτιστα κάκ' ὀσσομένος προσέειπε·
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας·
Αἰεί τοι τὰ κάκ' ἐστι φίλα φρεσὶ μαντεύεσθαι·
Ἐσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσας,
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
Ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
Οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλαὰ ἄποινα
Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
Κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθεν ἐστὶ χερείων,
Οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα.
Ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
Βούλομ' ἐγὼ λαὸν σόον ἔμεναι, ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἕω· ἐπεὶ οὐδὲ ἔοικε.

Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ.
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλεύς·
Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
Οὐδὲ τί πω ἴδμεν ξύνια παρακείμενα πολλά·
Ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Μήδ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλεῦ,
Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
Ἦ ἐθέλεις, ὄφρα αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὖτως
Ἧσθαι δεόμενον; πέλεαι δὲ μὲ τήνδ' ἀποδοῦναι;
Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
Ἁρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·
Εἰ δέ κε μὴ δώσουσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἢ τεὸν, ἢ Αἴαντος, ἰὼν γέρας, ἢ Ὀδυσῆος
Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
Ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεθα καὶ αὖτις·
Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσομεν εἰς ἅλα δῖαν·
Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν· ἐς δ' ἑκατόμβην
Θείομεν· ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
Ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσεύς,

Ἠὲ σὺ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
Ὄφρ' ἡμῖν Ἐκάεργον ἱλάσεαι ἱερὰ ῥέξας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλεύς·
Ω μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·
Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
Ἢ ὁδὸν ἐλθέμεναι, ἢ' ἀνδράσιν ἶφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἦλυθον αἰχμητάων
Δεῦρο μαχεσόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
Καρπὸν ἐδηλήσαντο· ἐπεὶ μάλα πολλὰ μεταξὺ
Ὀρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·
Ἀλλά σοι, ὦ μεγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
Πρὸς Τρώων· τῶν οὔτι μετατρέπῃ, οὐδ' ἀλεγίζεις·
Καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
Ὥι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
Οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πολίεθρον·
Ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολεμοιο
Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἢν ποτε δασμὸς ἵκηται,
Σοὶ τὸ γέρας πολὺ μεῖζον· ἐγὼ δ' ὀλίγον τε φίλον τε
Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἶμι Φθίηνδε· ἐπεὶ πολὺ φέρτερόν ἐστιν,
Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω,
Ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μαλ', εἴ τοι θυμὸς ἐπέσυται· οὐδέ σ' ἔγωγε
Αἰσσομαι, ἕνεκ' ἔμεο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
Οἵ κέ με τιμήσουσι· μάλιστα δὲ μητίετα Ζεύς.
Ἔχθιστος δέ μοι ἐσὶ διοτρεφέων βασιλήων,
Αἰεὶ γάρ τοι ἔρις τε φίλη, πολεμοί τε, μάχαι τε.
Εἰ μάλα καρτερός ἐσι, θεός που σοὶ τόγε δώκεν.
Οἴκαδ' ἰὼν, σὺν νηυσί τε σῇς, καὶ σοῖς ἑτάροισι,
Μυρμιδόνεσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δὲ τοι ὧδε·
Ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ, καὶ ἐμοῖς ἑτάροισι
Πέμψω· ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρα εὖ εἰδῇς,
Ὅσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
Ἶσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.
Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ'· ἐν δ' ἄρα ἧτορ
Στήθεσιν οἱ λασίοισι διάνδιχα μερμήριξεν,
Ἢ ὅγε φάσγανον ὀξὺ ἐρυσάμενος παρὰ μηροῦ,
Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίξοι,
Ἠὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἕως ὅγε ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
Ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος· ἦλθε δ' Ἀθήνη
Οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
Ἀμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τέ·
Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὁρᾶτο.

Θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην, δεινὼ δέ οἱ ὄσσε φάανθεν·
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτ' αὖτ', Αἰγιόχοιο Διὸς τέκος, ἐλήλυθας;
Ἦ ἵνα ὕβριν ἴδῃς Ἀγαμέμνονος Ἀτρεΐδαο;
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω,
Ἦς, ὑπεροπλείῃσι τάχ' ἄν ποτε θυμὸν ὀλέσῃ.
Τὸν δ' αὖτε προσέειπε Θεὰ γλαυκῶπις Ἀθήνη·
Ἦλθον ἐγὼ παύσουσα τεὸν μένος, αἴ κε πίθηαι,
Οὐρανόθεν· πρὸ δέ μ' ἧκε Θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.
Ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
Ἀλλ' ἤτοι ἔπεσιν μεν ὀνείδισον, ὡς ἔσεταί περ.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Καί ποτέ τοι τρὶς τόσα παρέσεται ἀγλαὰ δῶρα,
Ὕβριος ἕνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος, προσέφη πόδας ὠκὺς Ἀχιλεύς·
Χρὴ μὲν σφωΐτερόν γε, θεά, μῦθον ἐρύσασθαι,
Καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
Ὅσσε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ·
Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
Ἂψ δ' ἐς κολεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησε
Μύθῳ Ἀθηναίης· ἡ δ' Ὀλυμπόνδε βέβήκει,
Δώματ' ἐς αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσιν
Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χολοιο·

Οἰνοβαρὲς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο·
Οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσιν Ἀχαιῶν
Τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
Ἦ πολὺ λώϊόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴποι·
Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι,
Ναὶ μὰ τόδε σκῆπτρον, το μὲν οὔποτε φύλλα καὶ ὄζους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσι λέλοιπεν,
Οὐδ' ἀναθηλήσει· περὶ γὰρ ῥά ἑ χαλκὸς ἔλεψε
Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
Ἐν παλάμῃς φορέουσι δικασπόλοι, οἵ τε θέμιστας
Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
Ἦ ποτ' Ἀχιλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
Ξύμπαντας· τοῖς δ' οὔτι δυνήσεαι, ἀχνύμενός περ,
Χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ
Χρυσείοις ἥλοισι πεπαρμένον· ἕζετο δ' αὐτὸς.
Ἀτρείδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητὴς,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἵ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο

Ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν·
Ὃς σφιν ἐϋφρονέων ἀγορήσατο, καὶ μετέειπεν·
Ὤ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει·
Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
Ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέπερ ὑμῖν
Ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ' οἵγ' ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
Οἷον Πειρίθοον τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον,
Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι.
Κράτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
Κράτιστοι μὲν ἔσαν, καὶ κρατίστοις ἐμάχοντο
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀτόλεσαν.
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθών,
Τηλόθεν ἐξ Ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
Καὶ μαχόμην κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο·
Καὶ μέν μευ βουλέων ξύνιον, πείθοντό τε μύθῳ.
Ἀλλὰ πίθεσθε καὶ ὔμες, ἐπεὶ πείθεσθαι ἄμεινον·
Μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
Μήτε σύ, Πηλεΐδη, ἐθέλ' ἐριζέμεναι βασιλῆϊ
Ἀντιβίην· ἐπεὶ οὔτοθ' ὁμοίης ἔμμορε τιμῆς

Σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.
Εἰ δὲ σὺ κραταιός ἐσι, θεὰ δέ σε γείνατο μήτηρ,
Ἀλλ' ὅγε φερτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
Λίσσομ' Ἀχιλῆϊ μεθέμεν χόλον, ὅς μέγα πᾶσιν
Ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων·
Πάντων μὲν κρατέειν ἐθέλει· πάντεσσι δ' ἀνάσσειν·
Πᾶσι δὲ σημαίνειν· ἅτιν' οὐ πείσεσθαι ὀΐω·
Εἰ δὲ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
Τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλεύς·
Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
Εἰ δή σοι πᾶν ἔργον ὑπείξομαι, ὅ, τι κεν εἴπῃς.
Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀΐω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
Χερσὶ μὲν οὔτι ἔγωγε μαχέσομαι, ἕνεκα κούρης,
Οὔτε σοὶ, οὔτε τῷ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες.
Τῶν δ' ἄλλων, ἅ μοι ἐστὶ θοὴ παρὰ νηὶ μελαίνῃ,
Τῶν οὐκ ἄν τι φέροις ἀνελὼν, ἀέκοντος ἐμεῖο.
Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.
Ὣς τώ γ' ἀντιβίοισι μαχεσαμένω ἐπέεσσιν
Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν·

Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
Ἴεν, σύν τε Μενοιτιάδῃ καὶ ἑοις ἑτάροισιν·
Ἀτρείδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσεν,
Ἐς δ' ἐρέτας ἧκρινεν εείκοσιν· ἐς δ' ἑκατόμβην
Βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον
Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσεύς.
Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα.
Λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν·
Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον.
Ἕδρον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας
Ταύρων ἠδ' αἰγῶν, παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Κνίσση δ' οὐρανὸν ἶκεν ἑλισσομένη περὶ καπνῷ.
Ὣς οἳ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ·
Ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε,
Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
Χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον·
Εἰ δέ κε μὴ δοίῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
Ἐλθὼν σὺν πλεόνεσσι τό οἱ καὶ ῥίγιον ἔσται.
Ὣς εἰπὼν, προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην·
Τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλεύς·
Τὼ μὲν ταρβήσαντε, καὶ αἰδομένω βασιλῆα,

Στήτην, οὐδὲ τι μὶν προσεφώνεον, οὐδ' ἐρέοντο.
Αὐτὰρ ὁ ἔγνω ἕῃσιν ἐνὶ φρεσὶ, φώνησέν τε.
Χαίρετε κήρυκες, Διὸς ἄγγελοι, ἠδὲ καὶ ἀνδρῶν·
Ἆσσον ἴτ'· οὔτι μοι ὔμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
Ὃς σφῶϊ προΐει Βρισηΐδος ἕνεκα κούρης.
Ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην,
Καὶ σφῶϊν δὸς ἄγειν· τὼ δ' αὐτὼ μάρτυροι ἔστων
Πρὸς τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,
Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· Εἴποτε δ' αὖτε
Χρειὼ ἔμεο γένηται ἀεικέα λοιγὸν ἀμῦναι
Τοῖς ἄλλοις·—ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει,
Οὐδέ τι οἶδε νοῆσαι ἅμα τε πρόσω καὶ ὀπίσω,
Ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ·
Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν.
Ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλεὺς
Δακρύσας, ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς,
Θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον·
Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνὺς·
Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθαδιόν περ ἐόντα,
Τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
Ἦ γὰρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ὣς φάτο δακρυχέων· Τοῦ δ' ἔκλυε πότνια μήτηρ,
Ἡμένη ἐν βένθεσιν ἁλὸς παρὰ πατρὶ γέροντι·

Καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς, ἠΰτ' ὀμίχλη·
Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε.
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.
Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλεύς·
Οἶσθα· τίη τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω;
Ὡχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἠετίωνος,
Τήν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ ἐδάσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον·
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα·
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα, δύω κοσμήτορε λαῶν.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ·
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Χωόμενος δ' ὁ γέρων πάλιν ὤχετο· τοῖο δ' Ἀπόλλων
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμβι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο.

Αὐτίκ' ἐγὼ πρῶτος κελόμην Θεὸν ἱλάσκεσθαι·
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
Ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
Τὴν μὲν γὰρ σὺν νηῒ θοῇ ἐλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
Τὴν δὲ νέον κλισίηθεν ἴσαν κήρυκες ἄγοντες
Κούρην Βρισῆος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σὺ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
Ἐλθοῦσ' Ὀλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἢ ἔπει ὤνησας κραδίην Διὸς, ἠὲ καὶ ἔργῳ.
Πολλάκι γάρ σέο, πατρὸς ἐνὶ μεγάροισιν, ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
Οἴῃ ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὁπότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ', ἠδὲ Ποσειδάων, καὶ Παλλὰς Ἀθήνη·
Ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,
Ὦχ' Ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
Ὃν Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες
Αἰγαίων· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων.
Ὃς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων·
Τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ, οὐδέ τ' ἔδησαν.
Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λάβε γούνων,
Αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
Γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
Ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·
Ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
Ἧσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
Νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
Εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ὠκυπόροισι,
Μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
Χθιζὸς ἔβη μετὰ δαῖτα· θεοὶ δ' ἅμα πάντες ἕποντο.
Δωδεκάτῃ δέ τοι αὖθις ἐλεύσεται Ὄλυμπόνδε·
Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.
Ὣς ἄρα φωνήσασ' ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν, ἐϋζώνοιο γυναικὸς,
Τήν ῥα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσεὺς
Ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἑκατόμβην.
Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·
Ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες
Καρπαλίμως· τὴν δ' εἰς ὅρμον πρόερυσαν ἐρετμοῖς.
Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.
Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
Ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
Ἐκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο.

Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσεὺς,
Πατρὶ φίλῳ ἐν χερσὶ τίθει καί μιν προσέειπεν.
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ Θ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὄφρα ἱλασόμεθα ἄνακτα,
Ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.
Ὡς εἰπὼν, ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων
Παῖδα φίλην· τοὶ δ' ὦπα Θεῷ κλειτὴν ἑκατόμβην
Ἑξείης ἔστησαν εὐδμήτου περὶ βωμοῦ.
Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
Ἤδη μέν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο·
Τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
Ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ,
Ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν,
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
Λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα·

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ'. οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσιν.
Οἱ δὲ παννημέριοι μολπῇ Θεὸν ἱλάσκοντο,
Καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
Μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθε,
Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
Τοῖσιν δ' ἵκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
Οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασαν·
Ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον· ἀμφὶ δὲ κῦμα
Στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθα.
Αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
Νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσαν
Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσαν.
Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τέ.
Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισι,
Διογενὴς Πηλέως υἱὸς, πόδας ὠκὺς Ἀχιλεύς·
Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
Οὔτε ποτ' ἐς πόλεμόν γ'· ἀλλὰ φθινύθεσκε φίλον κῆρ,
Αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πόλεμόν τε.
Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,

Καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν Θεοὶ αἰὲν ἐόντες
Πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετμέων
Παιδὸς ἑοῦ, ἀλλ' ἥγ' ἀνεδύσατο κῦμα θαλάσσης,
Ἠερίη δ' ἀνέβη μέγαν οὐρανὸν, Ὀλυμπόν τε·
Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Ὀλύμποιο.
Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα,
Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα,
Ἢ ἔπει, ἢ' ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
Τίμησόν ἐμοι υἱὸν, ὃς ὠκυμορώτατος ἄλλων
Ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·
Αλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε, μητίετα Ζεῦ·
Τόφρα δ' ἐπὶ Τρώεσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ.
Ὣς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς;
Ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ' ὡς ἥψατο γούνων,
Ὣς ἔχετ' ἐμπεφυῦια, καὶ ἤρετο δεύτερον αὖθις·
Νημερτὲς μὲν δή μοι ὑπόσχεο, καὶ κατάνευσον,
Ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπι δέος· ὄφρα εὖ εἰδῶ,
Ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη Θεός εἰμι.
Τὴν δὲ μέγ' ὀχθησας προσέφη νεφεληγερέτα Ζεύς·
Ἦ δὴ λοίγια ἔργ', ὅτ' ἔμ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅταν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσιν.
Ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι Θεοῖσι

Νεικεῖ, καί τέ μιν φησὶ μάχῃ Τρώεσσιν ἀρήγειν.
Ἀλλὰ σὺ μέν νῦν αὖθις ἀπόστιχε, μή σε νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανεύσομαι, ὄφρα πεπόιθῃς.
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
Οὐδ' ἀτελεύτητόν γ', ὅ, τι κεν κεφαλῇ κατανεύσω.
Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος,
Κρατὸς ἄπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.
Τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
Εἰς ἅλα ἅλτο βαθεῖαν, ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ εἰὸν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
Ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
Ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδὲ μιν Ἥρη
Ἠγνοίησεν, ἰδοῦσ' ὅτι οἱ συμφράσατο βουλὰς
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσατο βουλάς;
Αἰεί τοι φίλον ἐστὶν ἐμεῦ ἀπὸ νόσφιν ἐόντα,
Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τι πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος, ὅ, τι νοήσεις.
Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπίελπεο μύθους
Εἰδήσειν· χαλεποί τοι ἔσονθ', ἁλόχῳ περ ἐούσῃ.
Ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·

Ὃν δ' ἂν ἐγὼν ἀπάνευθε Θεῶν ἐθέλοιμι νοῆσαι,
Μήτι σὺ ταῦτα ἕκαστα διέρεο, μηδὲ μετάλλα.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπας;
Καὶ λίην σε πάρος γ' οὔτ' ἔρομαι, οὔτε μεταλλῶ·
Ἀλλὰ μάχ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλησθα·
Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
Ἠερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων.
Τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω.
Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεαι, τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ' οὕτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.
Ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
Μή νύ τοι οὐ χραίσμωσιν, ὅσοι Θεοί εἰσ' ἐν Ὀλύμπῳ,
Ἄσσον ἰόντ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφίω.
Ὣς ἔφατο· δείσεν δὲ βοῶπις πότνια Ἥρη·
Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ οὐρανίωνες,
Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·
Ἦ δὴ λοίγια ἔργα τάδ' ἔσεται, οὐδ' ἔτ' ἀνεκτα,
Εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
Ἐν δὲ θεοῖσι κολωὸν ἐλαύνετον· οὐδέ τι δαιτὸς

Ἐσθλῆς ἔσεται ἤδος, ἐπεὶ τὰ χερείονα νικᾷ.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
Πατρὶ φίλῳ ἐπίηρα φέρειν Διΐ, ὄφρα μὴ αὖτε
Νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς, 580
Ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἀλλὰ σὺ τόνγ' ἐπέεσι καθάπτεσθαι μαλακοῖσιν·
Αὐτίκ' ἔπειτα ἵλαος Ὀλύμπιος ἔσεται ἡμῖν.
Ὣς ἄρ' ἔφη, καὶ ἀναΐξας, δέπας ἀμφικύπελλον
Μητρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπε. 585
Τέτλαθι, μῆτερ ἐμὴ, καὶ ἀνάσχεο, κηδομένη περ,
Μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
Χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα, 590
Ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
Μειδήσασα δὲ, παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
Ὠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων·
Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσι θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ'· οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἐΐσης,

Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων Θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ·
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
Οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
Ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησ' εἰδυίῃσι τραπίδεσσι·
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
Ἔνθα κάθευδ' ἀναβάς· παρὰ δὲ, χρυσόθρονος Ἥρη.

ΤΗΣ

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ ἡ ΓΡΑΜΜΑ, Β΄.

### Ἐπιγραφαί.

Ὄνειρος, καὶ Κατάλογος, ἢ Βοιωτία.

Ἄλλως.

Βῆτα δ' Ὄνειρον ἴχω, ἀγορὴν, καὶ νῆας ἀριθμεῖ.

ΑΛΛΟΙ μέν ῥα Θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
Εὗδον παννύχιοι· Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
Ἀλλ' ὄγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλὴ,
Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
Καί μιν φωνήσας, ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω·
Θωρῆξαί ἑ κέλευε καρηκομόωντας Ἀχαιοὺς

Πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσι δὲ κῆδε' ἐφῆπται.
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος ἐπεὶ τὸν μῦθον ἄκουσε·
Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
Βῆ δ' ἄρ ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηλῆϊ υἷϊ ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
Τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
Εὕδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἱπποδάμοιο;
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧ λαοί τ' ἐπιτετράφαται, καὶ τόσα μέμηλε.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὅς σευ, ἄνευθεν ἐὼν, μέγα κήδεται, ἠδ' ἐλεαίρει·
Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσι δὲ κῆδ' ἐφῆπται
Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη
Αἱρεέτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνίῃ.
Ὣς ἄρα φωνήσας ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
Τὰ φρονέοντ' ἀνὰ θυμὸν, ἃ ῥ' οὐ τελέεσθαι ἔμελλε·
Φῇ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ·
Νήπιος· οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μήδετο ἔργα.

Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στόναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
Ἔγρετο δ' ἐξ ὕπνου· θεία δέ μιν ἀμφέχυτ' ὀμφή·
Ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
Καλὸν, νηγάτεον· περὶ δ' αὖ μέγα βάλλετο φᾶρος·
Ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο παλὰ πέδιλα·
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·
Εἵλετο δὲ σκῆπτρον πατρώϊον ἄφθιτον αἰεὶ,
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσατο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευε,
Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς·
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων,
Νεστορέη παρὰ νηῒ Πυληγενέος βασιλῆος·
Τοὺς ὅγε συγκαλέσας, πυκινὴν ἠρτύνετο βουλήν·
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος,
Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ,
Εἶδός τε, μέγεθός τε, φυήν τ', ἄγχιστα ἐώκει.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μ' ἔπος μῦθον ἔειπεν·
Εὕδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἱπποδάμοιο;
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧι λαοί τ' ἐπιτετράφαται, καί τόσα μέμηλε.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὅς σευ, ἄνευθεν ἐὼν, μέγα κήδεται, ἠδ' ἐλεαίρει·
Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς

Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσι δὲ κήδε' ἐφῆπται
Ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν. Ὡς ὁ μὲν εἰπὼν
Ὤχετ' ἀποπτάμενος· ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν·
Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἦ θέμις ἐστὶ,
Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσιν.
Ἦτοι ὅγ' ὣς εἰπὼν, κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος,
Ὅς σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες·
Εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε,
Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·
Νῦν δ' ἴδεν, ὃς μέγ' ἄριστος ἐνὶ στρατῷ εὔχεται εἶναι.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας, βουλῆς ἐξῆρχε νέεσθαι.
Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
Σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
Βοτρυδὸν δ' ἐπέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν,
Αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο

Ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὄσσα δεδήει,
Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο·
Τετρήχει δ' ἀγορὴ, ὑπὸ δὲ στοναχίζετο γαῖα,
Λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
Κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
Σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
Σπουδῇ δ' ἕζετο λαὸς, ἐρήτυθεν δὲ καθέδρας,
Παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
Ἕστη, σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διΐ Κρονίωνι ἄνακτι·
Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
Αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπε πολύαρνι Θυέστῃ·
Αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
Πολλῇσι νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν·
Τῷ ὅγ' ἐρεισάμενος, ἔπεα πτερόεντα προσηύδα·
Ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος·
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
Σχέτλιος, ὅς πρίν μέν μοι ὑπέσχετο καὶ κατένευσεν,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
Δυσκλέα, Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
Οὕτω που Διΐ μέλλει ὑπερμενέϊ φίλον εἶναι,
Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
Ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσομένοισι πυθέσθαι,

Μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
Ἄπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
Ἀνδράσι παυροτέροισι· τέλος δ' οὔπω τι πέφανται.
Εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
Ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἅμφω·
Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν·
Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοὶ,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν,
Πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
Τόσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πόλιν· ἀλλ' ἐπίκουροι
Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
Οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοὶ,
Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυται·
Αἱ δέ που ἠμέτεραί τ' ἄλοχοι, καὶ νήπια τέκνα,
Εἵαται ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
Αὔτως ἀκράαντον, οὗ ἕνεκα δεῦρ' ἱκόμεθα.
Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.
Οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.
Ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρινε,
Πᾶσι μετὰ πληθὺν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης,
Πόντου τ' Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
Ὄρορ', ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

Ὡς δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἐλθὼν,
Λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει σταχύεσσιν·
Ὡς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῷ
Νῆας ἐπεσεύοντο· ποδῶν δ' ὑπένερθε κονίη
Ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,
Ἄπτεσθαι νηῶν, ἠδ' ἐλκέμεν εἰς ἅλα δίαν·
Οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἶκεν
Οἴκαδε ἱεμένων· ὑπὸ δ' ἤρεον ἕρματα νηῶν.
Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὤ πόποι, αἰγιόχοιο Διὸς τέκος ἀτρυτώνη,
Οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
Καδδέ κεν εὐχωλὴν Πριάμῳ, καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς ἕνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ' ἴθι νῦν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
Σοῖς δ' ἀγανοῖς ἐπέεσιν ἐρήτυε φῶτα ἕκαστον,
Μηδὲ ἕα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα·
Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
Εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
Ἑστηότ'· οὐδ' ὅγε νηὸς ἐϋσέλμοιο μελαίνης
Ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
Ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσεῦ·
Οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
Φεύξεσθ', ἐν νήεσι πολυκλήϊσι πεσόντες;
Καδδέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς ἕνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ' ἴθι νῦν μετὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει·
Σοῖς δ' ἀγανοῖς ἐπέεσιν ἐρήτυε φῶτα ἕκαστον,
Μηδὲ ἕα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς ἔφαθ'· ὁ δὲ σύνηκε Θεᾶς ὅπα φωνησάσης·
Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισε
Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
Αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἐλθὼν,
Δέξατό οἱ σκῆπτρον πατρώϊον ἄφθιτον αἰεί·
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
Τόνδ' ἀγανοῖς ἐπέεσιν ἐρητύσασκε παραστάς·
Δαιμόνι', οὔ σε ἔοικε, κακὸν ὣς, δειδίσσεσθαι·
Ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς·
Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρείδαο.
Νῦν μὲν πειρᾶται, τάχα δ' ἵψεται υἷας Ἀχαιῶν.
Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπε·
Μήτι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
Θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·
Τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ μητίετα Ζεύς.
Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
Οἵ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
Οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
Εἷς βασιλεύς, ᾧ δωκε Κρόνου παῖς ἀγκυλομήτεω
Σκῆπτρόν τ' ἠδὲ Θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.
Ὣς ὄγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
Αὖτις ἐπεσεύοντο, νεῶν ἄπο καὶ κλισιάων,
Ἰαχῇ· ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθέδρας.
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολώα,
Ὅς ῥ' ἔπεα φρεσὶν ἧσιν ἄκοσμά τε πολλά τε ἤδη,
Μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
Ἀλλ', ὅ, τι οἱ εἴσαιτο γελοίϊον Ἀργείοισιν
Ἔμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
Φολκὸς ἦεν, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
Κυρτὼ, ἐπὶ στῆθος συνοχωκότε, αὐτὰρ ὕπερθε
Φοξὸς ἦεν κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
Ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν, ἠδ' Ὀδυσῆϊ·
Τὼ γὰρ νεικείεσκε. Τότ' αὖ Ἀγαμέμνονι δίῳ
Ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ·
Αὐτὰρ ὁ μακρὰ βοῶν, Ἀγαμέμνονα νείκεε μύθῳ·
Ἀτρεΐδη, τέο δ' αὖτ' ἐπιμέμφεαι, ἠδὲ χατίζεις;
Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου, υἷος ἄποινα,
Ὃν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
Ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
Ἥν τ' αὐτὸς ἄπο νόσφι κατίσχεαι; Οὐ μὲν ἔοικεν
Ἀρχὸν ἐόντα, κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
Ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκ ἔτ' Ἀχαιοί,
Οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῶμεν
Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται
Ἦ ῥά τι οἱ χ' ἡμεῖς προσαμύνομεν, ἠὲ καὶ οὐκί·
Ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
Ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
Ὣς φάτο, νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσεὺς,
Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητὴς,
Ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν·
Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
Ἔμεναι, ὅσοι ἅμ' Ἀτρεΐδῃσ' ὑπὸ Ἴλιον ἦλθον·
Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
Καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις,
Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσεται τάδε ἔργα·
Ἠὲ εὖ, ἠὲ κακῶς, νοστήσομεν υἷες Ἀχαιῶν.

Τῷ, νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
Ἤσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
Ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὧδε,
Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
Εἰ μὴ ἐγώ σε λαβών, ἀπὸ μὲν φίλα εἵματα δύσω,
Χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδοῖ' ἀμφικαλύπτει,
Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω,
Πεπληγὼς ἀγορῆθεν ἀεικείαις πληγῇσιν.
Ὣς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον, ἠδὲ καὶ ὤμω
Πλῆξεν· ὁ δ' ἰδνώθη· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη,
Σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο, τάρβησέν τε·
Ἀλγήσας δ', ἀχρεῖον ἰδών· ἀπεμόρξατο δάκρυ.
Οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' αὐτέῳ ἡδυ γέλασαν.
Ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
Ὦ πόποι, ἦ δὴ μυρί' Ὀδυσεὺς ἐσθλὰ ἔοργε,
Βουλάς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
Νῦν δὲ τὸ δὴ μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
Ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
Οὐ θήν μιν πάλιν αὖθις ἀνήσει θυμὸς ἀγήνωρ
Νεικείειν βασιλῆας ὀνειδείοις ἐπέεσιν.
Ὣς φάσαν ἡ πληθύς· ἀνὰ δ' ὁ πολίπορθος Ὀδυσεὺς
Ἔστη σκῆπτρον ἔχων· παρὰ δὲ, γλαυκῶπις Ἀθήνη,
Εἰδομένη κήρυκι, σιωπᾷν λαὸν ἀνώγει·

Ὡς ἄμα δ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
Μῦθον ἀκούσειαν, καὶ ἐπιφραζοίατο βουλήν·
Ὅς σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ἀτρεΐδη, νῦν δή σε, ἄνακτ', ἐθέλουσιν Ἀχαιοὶ
Πᾶσιν ἐλεγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥντιν' ὑπέσταν,
Ἐνθάδε τοι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
Ὥστε γὰρ ἢ παῖδες νηπιοι, χῆραί τε γυναῖκες,
Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
Ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
Καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
Ἀσχαλάᾳ, παρὰ νηῒ πολυζύγῳ, ἥντε ἄέλλαι
Χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·
Ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτὸς
Ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
Αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
Εἰ ἐτεὸν Κάλχας μαντεύεται, ἦε καὶ οὐκί.
Εὖ γὰρ δὴ τόγε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
Μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
Χθιζά τε καὶ πρώϊζ, ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
Ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
Ἡμεῖς δ' ἀμφὶ περὶ κρήνην, ἱεροὺς κατὰ βωμοὺς
Ἕρδομεν ἀθανάτοισι τελήεσσας ἑκατόμβας,
Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·

Ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ κῶτα δαφοινὸς,
Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάνσδε,
Βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν·
Ἔνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
Ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
Ὀπτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
Ἔνθ' ὅγε τοὺς ἐλεεινὰ πιπίσκετο τετριγῶτας·
Μήτηρ δ' ἀμφεποτῆτο ὀδυρομένη φίλα τέκνα·
Τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
Αὐτὰρ ἐπεὶ κατὰ τέκνα ἔφαγε στρουθοῖο, καὶ αὐτὴν,
Τὸν μὲν ἀρίδηλον θῆκεν θεὸς, ὅστις ἔφηνε·
Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
Ἡμεῖς δ' ἑστάότες θαυμάζομεν, οἷον ἐτύχθη.
Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας.
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
Τίπτ' ἄνεῳ ἰάνεσθε, κομηκομόωντες Ἀχαιοί;
Ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
Ὄψιμον, ὀψιτέλεστον, ἑοῦ κλέος οὔποτ' ὀλεῖται.
Ὡς οὗτος κατὰ τέκνα ἔφαγε στρουθοῖο, καὶ αὐτὴν,
Ὀκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
Ὣς ἡμεῖς γε τοσοῦτον ἔτος πολεμίζομεν αὖθι,
Τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.
Κεῖνός θ' ὡς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
Ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοὶ,
Αὐτόθι, εἰσόκεν ἄστυ μέγα Πριάμοιο ἕλωμεν.
Ὣς ἔφαν· Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
Σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν,)

Μῦθον ἐπαινήσαντες Ὀδυσῆος θείοιο.
Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
Ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
Ποῖ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
Ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν,
Σπονδαί τ' ἄκρητοι, καὶ δεξιαί, ἧς ἐπέπιθμεν·
Αὔτως γάρ ῥ' ἐπέεσ' ἐριδαίνομεν, οὐδέ τι μῆχος
Εὑρέμεναι δυνάμεθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρεΐδη, σὺ δ' ἔθ', ὡς πρὶν, ἔχων ἀστεμφέα βουλὴν,
Ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·
Τούσδε ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
Νόσφιν βουλεύωσ', (ἄνυσις δ' οὐκ ἔσεται αὐτῶν,)
Πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγίοχοιο
Γνώμεναι, εἴτε ψεῦδος ὑπόσχεσις, ἠὲ καὶ οὐκί.
Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
Ἥματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες·
Ἀστράπτων ἐπιδέξι', ἀναίσιμα σήματα φαίνων.
Τῷ, μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
Πρίν τινα πὰρ Τρώων ἀλόχῳ παραπεσιμηθῆναι,
Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
Εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,
Ἀπτέσθω ἧς νηὸς εὐσέλμοιο μελαίνης,
Ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
Ἀλλὰ, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ·
Οὔτοι ἀπόβλητον ἔπος ἔσεται, ὅ, τι κεν εἴπω.

Κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγαμέμνον,
Ὡς φρήτρη φρήτρῃφιν ἀρήγῃ, φῦλα δὲ φύλοις·
Εἰ δέ κεν ὣς ἕρξῃς, καί τοι πείθωνται Ἀχαιοὶ,
Γνώσῃ ἔπειθ', ὅς τ' ἠγεμόνων κακὸς, ὅς τέ νυ λαῶν,
Ἠδ' ὅσκ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέσονται·
Γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
Ἢ ἀνδρῶν κακότητι, καὶ ἀφραδίῃ πολέμοιο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
Αἴ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἄπολλον,
Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
Χερσὶν ὕφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
Ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγεα δῶκεν,
Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχεσάμεθ', ἔνεπα κούρης,
Ἀντιβίοις ἐπέεσσιν· ἐγὼ δ' ἦρχον χαλεπαίνων·
Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκ ἔτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν ἄρηα·
Εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
Εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
Εὖ δέ τις ἅρματος ἁρμὸς ἰδὼν, πολέμοιο μεδέσθω·
Ὡς κε πανημέριοι στυγερῷ κρινώμεθ' ἀρῇϊ.
Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιὸν,
Εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
Ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσιν

Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
Ἱδρώσει δέ τευ ἵππος, ἐΰξοον ἅρμα τιταίνων.
Ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
Ἄρκιον ἐκφυγέειν ἔσεται κύνας ἠδ' οἰωνούς.
Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
Ἀκτῇ ἔφ' ὑψηλῇ, ὅτε κινήσει Νότος ἐλθὼν
Προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει,
Παντοίων ἀνέμων, ὅταν ἔνθα ἢ ἔνθα γένωνται.
Ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
Καπνίζοντο κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
Ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
Εὐχόμενος θάνατόν γε φυγεῖν, καὶ μῶλον ἄρηος.
Αὐταρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι.
Κίκλησκεν δὲ γέροντας ἀριστῆας παναχαιῶν·
Νέστορα μὲν πρώτιστα, καὶ Ἰδομενῆα ἄνακτα,
Αὐτὰρ ἔπειτ' Αἴαντε δύω, καὶ Τυδέος υἱόν·
Ἕκτον δ' αὖτ' Ὀδυσῆα, Διῒ μῆτιν ἀτάλαντον.
Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
Ἤδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὡς ἐπονεῖτο.
Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσι δ' ἐπευχόμενος μετέφη κρείων Ἀγαμέμνων·
Ζεῦ κύδιστε, μέγιστε, κελαινεφὲς, αἰθέρι ναίων·
Μὴ πρὶν ἐπ' ἠέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
Πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
Αἰθαλόεν, πρῆσαι δὲ πυρὸς δῄοιο θύρετρα·

Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσι δαΐξαι,
Χαλκῷ ῥωγαλέον· πολλὲς δ' ἀμφ' αὐτὸν ἑταῖροι
Πρηῢνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.
Ὣς ἔφατ'· οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων·
Ἀλλ' ὅγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν.
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν,
Δίπτυχα ποιήσαντες· ἐπ' αὐτῶν δ' ὠμοθέτησαν·
Καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον·
Σπλάγχνα δ' ἄρ' ἐμπείραντες, ὑπείρεχον ἡφαίστοιο.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγαμέμνων·
Μηκέτι νῦν δηθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν
Ἀμβαλλώμεθα ἔργον, ὅ δὴ θεὸς ἐγγυαλίξει.
Ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.
Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Αὐτίκα κηρύκεσι λιγυφθόγγοισι κέλευσε,

Κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιούς.
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφέες βασιλῆες
Θῦνον κρίνοντες· μετὰ δὲ, γλαυκῶπις Ἀθήνη,
Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
Τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθοντο,
Πάντες ἐϋπλεκέες· ἑκατόμβοιος δὲ ἕκαστος.
Σὺν τῇ παιφάσσουσα διέσυτο λαὸν Ἀχαιῶν,
Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστου
Καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἢὲ νέεσθαι
Ἐν νηυσὶ γλαφυρῇσι, φίλην ἐς πατρίδα γαῖαν.
Ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην,
Οὔρεος ἐν κορυφῇς· ἔκαθεν δέ τε φαίνεται αὐγή·
Ὣς τῶν ἐρχομένων, ἀπὸ χαλκοῦ θεσπεσίοιο
Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκε.
Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
Χηνῶν, ἢ γεράνων, ἢ κύκνων δολιχοδείρων,
Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
Ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσι,
Κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἐς πεδίον προχέοντο Καμάνδριον· αὐτὰρ ὑπὸ χθὼν
Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
Ἔσταν δ' ἐν λειμῶνι Καμανδρίῳ ἀνθεμόεντι
Μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.

Ἠΰτε μυιάων ἀδινάων ἔθνεα πολλὰ,
Αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν,
Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
Τόσοι ἐπὶ Τρώεσι καρηκομόωντες Ἀχαιοὶ
Ἐν πεδίῳ ἵσταντο, διαῤῥαῖσαι μεμαῶτες.
Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
Ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν·
Ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
Ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
Ὄμματα καὶ κεφαλὴν ἴκελος Διῒ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
Ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
Ταῦρος· ὁ γάρ τε βόεσι μεταπρέπει ἀγρομένῃσι·
Τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσιν.
Ἔσπετε νῦν μοι, Μοῦσαι, ὀλύμπια δώματ' ἔχουσαι·
Ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
Ἡμεῖς δὲ κλέος οἷον ἀκούομεν, οὐδέ τι ἴδμεν·
Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω,
Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄῤῥηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
Θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

# NOTES

ON THE

# *FIRST BOOK OF THE ILIAD.*

VERSE.

2. Οὐλομένην has been changed in the text into Ὀλομένην the Ὀ being the first of the foot.

3. πολλὰς δ' ἰφθίμους, &c. Heyne has observed, that ἰφι ought always to have the digamma. Here, however, in its compound state, he finds it impossible to have it inserted. In other places, where the same word occurs, the digamma is inadmissible; as, Γ, 336. κρατὶ δ' ἐπ' ἰφθίμῳ. Μ, 147. οὐτε γὰρ ἰφθιμοι. It may be stated as a general observation, which will, I believe, admit of very few exceptions, that all those words which in their simple state are said to have been pronounced with the digamma, have it not when compounded; an indubitable proof that they were, at least in Homer's time, always pronounced without it as a consonant.

4. ἡρώων, αὐτοὺς δὲ ἑλώρια, &c. In Clarke's edition the ἑ before ἑλώρια is elided. In his note he says, "alii scribunt δὲ ἑλώρια; alii δ' ἑλλώρια. Sed perinde est. Nam in hujusmodi vocabulorum syllabis *non mediis* facile fieri potuit (quod et in omnibus linguis interdum usu venit), ut quod scriptum fuerat ἑλώρια vulgo tamen pronunciaretur ἑλλώρια." The reading in Heyne's and Villoison's editions, is certainly the true one; viz. δὲ ἑλώρια; there being no licence, as I have already shewn, for doubling consonants at pleasure. In

Il. ί. 684. the same word, so far as regards the two first syllables, occurs with the ι short; thus, Περιμίδη, μὴ δή μα ἴλαος Δαναοῖσιν ἰάσῃς. See also 488.

5. Δὶ τιλέτο for δ' ἐτελέσσατο. Wherever the vowel has been changed into its own diphthong, with the view of lengthening the first syllable of the foot, I have restored what I conceive to have been the original reading. See vv. 26. 62. &c.

7. Ατρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

In the last word I have expunged one of the liquids, which has evidently been inserted to make the preceding syllable long by position. It is, however, the first of the foot, and therefore needs no such support. In most instances the penult of this word is short: thus, Ὦ Ἀχιλλεῦ. v. 74. Πηλεΐδεω Ἀχιλλῆος. v. 1. Θάμβησεν δ' Ἀχιλῆϊ. v. 199, &c. The same observation extends to Ὀδυσσεύς, which should, I apprehend, be Ὀδυσεύς.

10. Νεῶν I have changed into Νέων. I do not, however, wish it to be understood that the short vowels were never changed into their own diphthongs in nouns and verbs; but there is no necessity for such a change in the first syllable of a foot.

20. Παῖδα δέ μοι λύσατε φίλην, τὴ δ' ἄποινα δέχεσθε.

"Erat λύσατε, says Heyne, et δέχεσθε editum ubique ante Barnes, quod in codd. plerumque legitur: in λύσατε tamen metro media repugnat. Vide Clarke. Idem nihilominus Apollon. de Syntax. p. 20. agnoscit, cum Theod. Gaz. p. 149. et codd. pars λύσατε et δέχεσθε junctim, est inter hos Vrat. c. Tounl. unus Vindob. Neque aliter Eustathius legit, qui tamen Scholion servavit." The reading which Heyne has adopted, and which was approved of in the Edinburgh Review, No. 28. is unsupported by any good

authority, and is a violation of idiom. I call it a violation of idiom, not because the infinitive is substituted in place of the imperative, which is common enough, but because in no sentence of the kind, connected with the preceding by the connective particle δὲ, and consisting of two members, the one depending as a consequence upon the other, is the particle τε ever used, so far as I have observed, without being followed by καὶ. The reading which I have given is evidently the true one, being supported by the best authorities; and is a strong proof of the justness of the principle which I have endeavoured to establish, though it does not appear to have been known to those who preserved this reading. The examples I have already produced might be sufficient to justify me in adopting it: I shall, however, add one or two more that bear a close resemblance. Thus, in *Il. ε.* 78. and 561. the ῑ in ἴομαι and in ἴτην is long, being the first syllable of the foot.

ἦ γὰρ ἴομαι ἄνδρε χολωσόμεν, &c.

Δαιμονίη, ἀλλὰ μὲν ἴτην, οὐδὲ, &c.

So also in ἴτω, 204. 170.

But in line 558. the ῐ of ἴτω is short, being the last of a dactyle, and retaining its common short sound; thus,

τῇ σ' ἴτω καταπῦσαι, &c.

But, perhaps, a better illustration of this will be found in the patronymic Κρονίων, and some others of a similar description. Κρονίων, inquit Moschopuli Schol. ὅτι μὲν μακρὸν ἔχει τὸ ι, διὰ τοῦ ὁ μικροῦ κλίνεται, ὡς Μαχάονες, Ὑπειρίονες· ὅτι δὲ βραχὺ, διὰ τοῦ ω μεγάλου, ὡς Εὐρυτίωνος. Clarke, in a note upon v. 265. of this book, has recourse to the practice of the Attic poets in lengthening the last syllable of the accusative, in such words as Ἀχιλλέᾱ, Θησέᾱ, to shew that

the same analogy holds in the instance of Κρονίων, &c. Sequitur, says he, nimirum *accusativus iste* analogiam *genitivi*, in lingua tum *Attica*, tum *Ionica*. However it may hold among the Attic poets, I doubt very much if it can at all extend to the Ionic writers. It appears to me, that the doctrine I have been endeavouring to establish will give us a much better solution than either the Scholion or Clarke. Wherever the ι is lengthened in Κρονίων, it will be found to be the *first syllable* of the foot, and will therefore have the next syllable short in the oblique cases. Wherever, on the other hand, it is short, we shall find it the third syllable, and followed by a long vowel Thus,

Εὐχομένης, ὅτ' ἴφθιμα κελαινεφεῖ Κρονίωνι. Il. δ. 397.

Ὄφρα ἴδητ' αἴκ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων. γ. 249.

Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἄσσον ἰκοίμην. ξ. 247.

The same observation extends to the perfect participle of μάω, and to the verb μιθέομαι. Thus,

Αἴαντε πρώτω προσίφη, μεμαῶτε καὶ αὐτώ. Il. γ. 46.

Ἴμβριον αὖτ' Αἴαντι, μεμάοτι θούριδος ἀλκῆς. 197.

ἡμέας γ' οὔπως ἐστὶ μεθιέμεναι πολέμοιο. γ. 114.

ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἄλκης. 116.

In both these lines the ι is long, though the verb is in the present tense, solely because it is the first syllable of the foot. In the following it is short,

ὅστις ἐπ' ἤματι τῷδε ἐκὼν μεθίησι μάχεσθαι. v. 234.

21. Ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

As ἐκηβόλον, says Heyne, was pronounced with the digamma, the ον in υἱὸν must thereby be lengthened. To get rid of this obstruction to the digamma, he proposes to read υἷα.

27. ἢ νῦν δηθύνουσ', ἢ ὕστερον αὖτις ἰόντα.

The ἤ in this line, as it stands in all the editions, violates the first rule. Homer's usual expression for *either* and *or* is, ἤ for the first, and ἠὲ for the other: thus, ἤ ἔπτι ἄνασσε κρατερὸν Διὸς, ἠὲ καὶ ἔργῳ. According to rule 3. the ε, when cut off before another vowel, leaves, notwithstanding, the preceding vowel long.

33. ὣς ἔφατο· δεισεν.—In all the editions the δ is doubled. Ex Homerico usu, says Heyne, debuit esse ἔδδισεν δὲ γέρων, et scriptura antiqua ἔδισεν δ'. I have restored the ε to ἔφατ' and cut off the augment from the following verb.

36. Ἀπόλλωνι ἄνακτι, τὸν ἠὐκομος τέκε Λητώ.

I have here given what I conceive to have been the genuine reading. ἠΰκομος is the common reading. The present agrees with etymology, and is supported by rule 4.

39. Σμινθεῦ· εἰ ποτέ τοι χαρίεντ', &c.

The common reading is Σμινθεῦ, which violates rule 1. The diphthong ευ is subject to the same law as the others: thus, in line 37. κλυθί μευ, Ἀργυρότοξ'. I suspect that the nominative of this word ended in ιος, like most other appellatives, and not in ευς. Damm, in his Lexicon, says Σμίνθιος, nomine Apollinis, qui et Σμίνθειος, &c. There is no other epithet of Apollo with a similar termination. We have Αὔκιος, Νόμιος, Δήλιος, &c. It must be considered an adjective like these, having Ἀπόλλων understood. Thus the Schol., ἐπίθετον Ἀπολλωνος. Σμινθὸς γὰρ τοπὸς τῆς Τρῳάδος, ἐν ᾧ ἦεν Ἀπόλλωνος Σμινθίου. Almost all the epithets bestowed upon gods or heroes, either from their birth-place, or some atchievement, terminate in ιος. Thus Tydeus is called by Homer Αἰτώλιος, δ. 399. It occurs only in this

place, and it is therefore impossible to judge whether it was ever used with a different termination.

43. φάλιον for φάλεσσιν, rule 4.

44. βᾶ δὲ κατ' Ὀλύμπω. The diphthong ου, which occurs in all the copies, changed into ὠ.

54. —καλέοντο, &c. for καλέοντατο, rule 4.

59. I have changed ἄμμι into ἄμι, as I imagine the μ has always been doubled to support the vowel. The α forms the first syllable of this word both in Homer and Theocritus: thus,

Θέστυλι, καὶ κύνες ἄμμιν ἀνὰ πτόλιν ὠρύονται. Idyl. 2. 35.

See also Idyl. 1. 15. 7. 126. 135. &c. Scribitur quoque alibi, says Heyne, ἄμμι, ἀμὶ, ἁμὶ pro ἡμᾶς. Cf. Eustath. et Kœn. ad Gregor. p. 110.

64. τόσον for τόσσον. This word sometimes occurs with the penultimate, the 2d of a foot, having the σ doubled. In these instances the metre may most commonly be remedied by a slight transposition.

70. ἐπόμενα for ἑσπόμενα; and in 71. νήσ' for νῆσσ'. 76. ἔμεσον for ἔμεσσον. 82. τελέσῃ for τελέσσῃ. 83. στήθεσιν for στήθεσσιν, &c. Rule 4.

79. Ἀργείων κρατέειν, καὶ ἐοῖ πείθονται Ἀχαιοί.

In the former edition, the reading proposed was οἱ καὶ πειθ. instead of καὶ οἱ πειθ. but upon farther reflection I apprehend it will appear more consonant with the Ionic dialect to read καὶ ἑοὶ, &c. In many instances both Homer and Herodotus supply the ε before pronouns; as ἑὸν for ὃν; ἕωντος for ὅντις; and even in the middle of words, as αὐτέων for αὐτῶν, &c.

100. ἱλασσάμενοι for ἱλασσάμενοι. See observations on this word, v. 444.

101. *μάντι κακῶν, οὐπώποτέ μοι τὸ κρήγυον εἶπας.*

Heyne proposes to change *τὸ κρήγυον* into *τὰ κρήγυα*, because *εἶπας* must have the digamma.

108. *ἐτέλεσας* for *ἐτέλεσσας*. 117. *ἔμεναι* for *ἔμμεναι*, &c. Rule 4. Without adverting to every change of a similar nature, it will be sufficient here to observe, that the double consonants are all excluded after the first syllable of a foot.

124. *οὐδέ τί πω ἴδμεν ξύνια παρακείμενα πολλά.*

In the former edition the reading proposed was *ξυνήϊα* instead of *ξυνῆϊα*; as it did not appear that *ξύν* could ever be lengthened except when the first of a foot. To corroborate this opinion, a passage was cited from Il. *ψ'*. 809. in which it appeared that *ξυνήϊα* ought to be substituted for *ξυνῆϊα*. With regard to the latter passage I still continue to hold the same opinion; my confidence, however, in the former was never strong, and has been much shaken in consequence of some acute observations upon it, which I lately received. When I stated that *ξυνῆϊα* was a compound word, and that the first part was the præposition *ξύν* or *σύν*, I should have added, that the latter seemed to me to be formed from *ἰω* or *ἰω*, to *put* or *place*, and that the word, so compounded, signified something put or placed *together*, probably contributions made by the people, in ancient times, to form a common stock. A-kin to this is, I conceive, the verb *ξυνίω*, as sometimes used by Homer in the sense of *adopting*, or *going in with*: thus,

*καὶ μάν μευ βουλέων ξύνιον, πίθοντο τε μύθῳ.* Il. *ά*. 293.

and they adopted my counsels, *they went in with my counsels*, to adopt a vulgar expression. If I am right in this conjecture, *ξυνὸς* cannot have the penult long ex-

cept when it forms the first syllable of a foot, as in the following line:

ξυνὸς Ἐνυάλιος, καὶ τι κτανόντα κατίκτα. Il. Σ'. 309.

Neither do I suppose, viewing it as a *derivative*, that we can, by any analogy, admit the penult of ξυνὸς to be long, provided we make the preposition ξὺν a constituent part of it; because, so far as my information goes, all the derivatives, from the tenses of verbs, for instance, retain the quantities of those parts of the verbs from which they are taken; as, λύσις from λέλῡσαι, κρίσις from κεκρῖσαι, and a variety of others. Viewing the matter in this light, I therefore objected to the penult of ξυνὰ being long in v. 76. of Bloomfield's edition of Æschyl. Sept. c. Theb. But if it can be shewn, that ξύνος is no way related to ξὺν, then my objection falls to the ground. Holding, however, the opinion I do, I have ventured to propose in the text, ξύνια ταραχθέντα instead of ξυνῆκα κείμενα, and I do so on the following grounds, which I submit to the candour of my readers. It appears to me that ξύνος bears a striking resemblance in all its formations to ξένος. From this latter word is formed ξένιος, and, in the Ionic dialect, says Damm, ξείνιος, *hospitalis*: From ξείνιος again is formed another adjective of the same meaning, viz. ξεινήϊος. In the same manner I conceive ξυνήϊος has originated, not immediately from ξύνος, but from the intermediate formation ξύνιος, *communis*. This last seems to have been displaced in several instances by ξύνος, but ought, if I am right in my opinion, to be substituted in every place where the penult of ξύνος is long, not forming the first of a foot.

133. I would prefer ἦ ἰθάκης, ὄφρα αὐτὰς, &c. to the common reading ἄφρ' αὐτὰς, &c.

137. The common reading is, εἰ δέ κε μὴ δώσουσιν. Some copies have δώσουσιν, such as, Sch. β. Vendob. Fragm. Eton.

140. μεταφρασώμεθα for μεταφρασίμεθα.

141. νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν. for ——— ἐρύσσομεν, which, says Heyne, emendate jam in edit. Flor. legitur: at in codd. ut Barocc. Laud. passim ἐρύσσωμεν media brevi. Et sic in hac voce fere ubique aberratur. The same editor, observing that the present arrangement of the words would not admit the digamma before ἐρύσσομεν, proposed to change the order either to,

νῦν δὲ δεῦρ', ἄγε, νῆα ϝερύσσαμεν εἰς ἅλα δῖαν,

or to, νῦν δὲ μέλαιναν νῆα ϝερύσσομεν, &c.

With regard to the verb, he alleges, in his 4th Excursus to this book, that there were two; ϝερύω, media brevi, *traho*; ut tamen producatur per σσ.—Altera ac diversa vox fuit ῥύομαι, vocali υ producta, forte ex antiquo ϝυϝ'ω, ea notione, ut sit *servo, tueor*, tum *custodio, observo*, tandem *caveo*. Mr Knight, in his Analytical Essay, has enumerated four, nearly similar in form, 1. ῥύη or ῥύω, fluo. 2. ῥύω, *tueor*, ϝυϝ'ω. 3. ἐρύω, *traho*, ϝερύω. And, 4. ἐρύκω, *retraho*.—I shall pass over the first and the last of these without examination, as they are not immediately connected with this subject. But I affirm, that ἐρύω and ῥύω, or ῥύομαι, are one and the same verb, having the penult in the active, and the antepenult in the middle, naturally short, sometimes with the addition of an σ, sometimes not. The primary idea affixed to the active voice evidently was *traho*; in the middle, *traho meipsum ad aliquo*, puta, *peri-*

*culo. I withdraw myself from danger,* I save myself, or I protect what is my own, or for my own interest. The idea may be easily extended so as to admit of being expressed by all the verbs Heyne has mentioned.—But let us examine both in some of the verses where they occur. It has been already observed, that there is no necessity for doubling the σ in ἐρύσομεν, as the syllable ρυ forms the first of the foot. The same observation applies to all the rest quoted by Heyne. Thus, α'. 485.

νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἐρύσ(σ)αν.
ἐσπάσατο στέρνοιο· ἐρύσ(σ)ατο δὲ ξίφος ὀξὺ. γ'. 530.

Upon v. 467. γ'. he makes the following remark: "Possunt hinc emendari νεκρὸν γὰρ ϝερύοντο (non γὰρ ῥ' ἐρ'.) there is certainly no need of the ῥ', as the γὰρ is the first syllable of the foot. In this line the υ is short, as it naturally is, unless lengthened for the reasons already stated.—There is an example from γ'. 373, which, according to the present reading, requires the σ to be doubled. But the slightest attention to the context will show, that νῦν, *nunc*, and not νύ, *igitur, utique*, is requisite. The line ought to be corrected thus:

καὶ νῦν κεν ἔρυσεν τε, καὶ ἄσπετον ἤρατο κῦδος
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη.

And *now* he had dragged him, and obtained great glory, had not Venus quickly perceived.

In the following, ἀπάνευθε μάχης εἰρύατο νῆες, ξ'. 30. "Suspicio, says he, jam aliunde facta firmatur vitio metri, vocali υ producta, ita ut nulla medela locum habeat." Instead, however, of the metre being incorrect, it requires no emendation, except that the ῥ' ought to be omitted after γὰρ; and is one of the strongest proofs of the sound-

ness of the principle which I have endeavoured to establish. He then goes on to say, " Memorabile est et illud, quod in compositis digamma excluditur." What more could be said to show its complete nullity? Thus, Odyss. ά. 441.

βῆ ῥ' ἴμεν ἐκ θαλάμοιο· θύρην δ' ἐπέρυσε κορώνῃ.

These are the principal passages he has produced in support of his opinion concerning ἐρύω. Let us now examine whether ῥύομαι can be considered a separate verb with the antepenult long. The first example he gives is from the 15th book of the Iliad, v. 257.

ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.

Who does not perceive that ῥύ is here long, as being the first syllable of the foot? The second is from μ'. 8., and here the reading favours his opinion,—ἐντὸς ἔχον ῥύοιτο. But as ῥύω and ἐρύω are evidently the same in signification, I apprehend the reading should be, ἐντὸς ἔχον ἐρύοιτο. The example from ζ'. 403. has the ερυ the first syllable of the foot. That from ρ'. 224. requires ἐρυοισθε; in κ'. 417. οὔτις κεκριμένη ῥύεται. See also ί, 396; ο'. 29.—Ex hoc fit, he adds, ἐρύσατο media longa, cujus locum sæpe occupavit alterum ἐρύσσατο; atque hoc est *traxit*, illud *servavit*. Sic Il. ί. 344.

καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων.

See also λ'. 363. β'. 259.—To establish the distinction between the two verbs, Heyne is obliged to make several violent changes; such as, ἐῤῥύσθαι for ἐρύεσθαι, in υ'. 194–5. The two lines I shall quote, as they afford an additional proof in support of my argument. Thus,

ἦγον· ἀτάρ σε Ζεὺς ἐῤῥύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σ' ἐρύεσθαι ἐΐομαι, ὡς ἐνὶ θυμῷ.

ἐρύσθαι is evidently the future middle, either by a syncope for ἐρύσεσθαι, or, what is more probable, ἐρύσσθαι ought to be the reading. Such a change as Heyne proposes could not be adopted without a total perversion of the meaning.—"Fuit enim, he adds, ἐῤῥυμαι, ἐῤῥύμην, ut et ἐρύμαι, ἐρύμην, ubique media longa, ita et ἔρυτο, Il. Υ. 138." Were the penult of ἐρύτο long, according to his account of the matter, it would be contrary to all analogy whatever. ἐρύμαι and ἐρύμην must be considered of the 2d conjugation; the penults of all whose tenses in the singular number are short, except in hexameter verse, when they form the first syllable of a foot. If any exceptions are to be found, they may be confidently pronounced errors, requiring emendation. I allow that the antepenult of ῥύομαι is always long with the Attic poets, and hence some colour is given to Heyne's opinion. Thus, παῖδες Φίξιοι, ἃν θανεῖν ἐῤῥυσάμην. Eurip. Alcest. 11. ξένος παρασχὼν ῥύσεται τοὐμὸν δέμας. Medea. 389. &c. But it ought to be considered, that there are several words that differ in their quantities in Homer and in the Attic poets. Thus, φθάνειν has its penult long in the Epic poets and short in the Attic. ἔγχεος in Homer, has, I believe, the penult long: In the Attic poets it is short. See Aristoph. Nub. 539. Av. 145.

While upon this subject, I shall point out two errors in all the editions of Homer, which his editors have religiously preserved, contrary to an established grammatical rule, viz. *that neuter plurals, except the subjects refer to animated beings, are always construed with verbs in the singular number.* The passages that violate this rule are the two following, Il. β'. 135:

καὶ δὴ δοῦρα σύηπτι νεῶν, καὶ σπάρτα λέλυντο.

Here σπάρτα, *funes*, being neuter, and signifying no animated object, is construed with λέλυνται, the 3. pl. of the perf. passive. The reading ought assuredly to be λέλυται, as the penult is the 1st syllable of the foot.

τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο. ν'. 35.

λέλυντο is here the 3. pl. of the pluperf. pass.; the reading ought to be λέλυτο for the same reason as stated above. See Porson's Note on v. 1141. of the Hecuba of Euripides. I am aware that there are a few passages in Homer, besides these stated above, in which neuter plurals are construed with plural verbs: but their number is so small in comparison with those followed by verbs in the singular number, that I conceive them to be errors requiring emendation.

145. ἦ Αἴας, ἦ Ἰδομενεύς, ἦ δῖος Ὀδυσεύς.

The second conjunction in this line was, I suppose, ἤ, but, in consequence of the next word beginning with a vowel, the ι was elided, while the ἦ remained long, according to rule 3. Thus we have a similar example in β'. 345.

Ἄρχειν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας.

The same correction is necessary in line 151.

ἦ ὁδὸν ἐλθέμεναι ἦ ἀνδράσιν ἶφι μάχεσθαι.

147. ἱλάσσαι for ἱλάσσεαι. 156. — ἰδηλήσαντο· ἐπεὶ, for ἰδηλήσαντ'· ἐπεὶ. See also v. 169.

164. —πολίσθρον for πτολίσθρον. 176. ἔσι for ἐσσὶ, wherever it occurs.

174. ἴνεκ' ἴμεὸ for εἵνεκ' ἰμείο. From ἵμερο, contracted, comes ἰμεῦ.

185. ἄφρα νὺ εἰδῇς for ὄφρ', &c.

189. ——————— ἐν δ' ἄρα ἦτορ

Στήθεσιν οἱ λασίοισι, &c.

As Στήθεσιν, in all the editions, has the σ doubled to make the second syllable of the foot long, contrary to the nature of the language, and Homer's practice, I have thought it necessary to alter the reading. δ' ἄρα appears to me to be requisite to point out the *effect* of Achilles' agitation, and the οἱ seems to be more necessary with στήθεσιν than ἦτορ.

193. ὣς ὄγε ταῦθ' ὥρμαινε, &c.—It is surprising how many different opinions have been advanced respecting the first foot in this line. As it stands in most editions it is a trochæus, ὣς being considered one syllable. Clarke, by no ordinary licence, would pronounce the foot ὥσω. Mr Knight supposes that ὁ should be ἑϝος, from some ancient writing; but this would form an amphimacer, or cretic foot. Heyne, with no better reason, thinks the pronunciation should be ὣς ὀτταῦθ'. It is surprising that none of them should have adopted Bentley's emendation of ὄγε, which is both simple, and accords with the idiom.

203. ἦ ἵνα ἴδῃς ἴδῃς. The verb εἶδω is said to have always the digamma; it is here inadmissible.

205. ἧς ὑπερφιάλῃσι τάχ' ἄν ποτε θυμὸν ὀλέσῃ.

Upon this line Heyne thus remarks, "ὑπερφιάλῃσι media producta ut in tot aliis similibus vi accentus: ut censebat Hermann. de metris, p. 81. cf. infra, B. 731."—I should suppose that very few would assent to this doctrine of Hermann's and Heyne's, respecting the power of the accent. It is so absurd, that it would only be a waste of time to dispute it. Had the syllable been the first of the foot, where the arsis falls it would have been lengthened; as it is not, the metre must be held to be incorrect. There are two ways of remedying it, either by reading ἧσι ὑπερφιάλῃσι, or ἧς ὑπερφιάλεΐῃσι, as in β'. 792. ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς. v. 731. may be remedied in the

same manner. Thus, instead of Ἀσκληπιοῦ, in which the penult is made long, the reading ought probably to be Ἀσκληπίου.—v. 588. requires a similar correction, προθυμιῇσι for προθυμίῃσι.—Those who are conversant with the writings of Homer, will easily recollect such changes as ὀνειδίος for ὀνειδίος, ἀδελφεῖου. v. 788. for ἀδελφίου, ἐλεγχύη. Odyss. φ'. 255.

16. χρὴ μὲν σφωΐτερόν γε θεὰ, ἔπος εἰρύσασθαι.

In this line the υ is long, contrary to what I have stated under v. 141. I apprehend the reading ought to be μῦθον ἐρύσασθαι, as below 221. and 273. and most other places. It is, however, to be found long in some other lines, where it would be difficult to make any change: Thus, in Il. ε' 327. Αἰνία, πῶς ἂν καὶ ὑπὲρ Διὸν εἰρύσαιτο. Perhaps the reading might be ὑπὲρ μοῖραν ἐρύσαιτο.

30. The digamma cannot be inserted with εἶπε after ἀντίον.

35. I have changed κάρτιστοι, both in this and the following line, into κράτιστοι.

37. ἦε σύν τε Μυρμιδόσι καὶ ἑοῖς ἑτάροισιν.

In all the editions the καὶ is long before another diphthong, καὶ οἷς ἑτάροισι, contrary to rule 1. The reading ought to be as in the text.

38. A similar emendation is requisite in this line, αὐτὰρ ὁ ἄγνω ᾖσιν, &c. should be αὐτὰρ ὁ ἄγνω ἰῇσιν.

42. τοῖς ἄλλοις·—ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θυέι.

This line has occasioned no little trouble to critics and commentators. How is it possible, they ask, that the antepenultimate syllable in ὀλοῇσι can be long, as ο is a short vowel, and not sustained by any consonant? Clarke, who never had recourse to the digamma, except when he found himself in a difficulty, says, "pronunciabatur fortasse

ὀλουῇσι vel olovvêsi, quo fere modo οἶνος pronunciabatur *Winos.*" Heyne, more attached to the digamma, says "Turbat metri ratio in ὀλοῇσι. Atque in hoc manifesta fit utilitas doctrinæ de digamma. Nam scriptum fuisse patet ὀλοϝῇσι, quod pronunciatione duplicatum esse apparet ὀλοϝϝῇσι. Sic et Iliad X. l. 5. Ἐκτόρα δ' αὐτοῦ μῆνις ὀλοὴ Μοῖρ' ἐπέδησεν, fuit ὀλοϝϝή."—The digamma proves here very useful indeed! But before either Clarke or Heyne delivered such an opinion, they ought to have inquired on what principles it could be inserted in the middle of such a word. If ὄλος were shewn to be a compound, and the latter part could, by any plausible argument, be thought to have had the digamma, there would have been some reason for hesitation. As it is, nothing can be more completely erroneous. No other reason is given than that the syllable cannot be long without some support; but short syllables, according to their notions, are sometimes supported by the digamma; therefore the digamma must be here inserted. But one digamma is insufficient to make the syllable long. They therefore, without scruple, double it to get over this difficulty. The insertion of the digamma was just as necessary in ὑπερϝοπλίῃσι as in ὀλοῇσι. But another notable expedient was devised for that word, the accent was sufficient to lengthen the antepenult! But why not insert the digamma in ὀλοῆς in the following line?

ἰλαομένους τε θεοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. Il. χ'. 65.

It is the same word and the same case, yet here no double digamma could be used, as the penult is short. In the line, however, under consideration, every person will perceive that the antepenultimate syllable in ὀλοῇσι is the first of the foot, and therefore, according to rule 4th, it must

be pronounced as a long syllable, in common with several others. See observations on v. 20.

350. *δῖν' ἴφ' ἁλὸς πολιῆς, ἐρέων ἐπὶ οἶνοπα πόντον.*

That *ἐρέων* should be formed from the contracted participle by doubling, as it is said, the half of the *ω*, seems to me incorrect. It appears to be the participle of *ἐρέω*. See Il. *ε*. 244.

444. *ῥῖξαι ὑπὲρ Δαναῶν, ὄφρα ἱλασόμεθα ἄνακτα.*

Critics are not agreed as to the true reading in this verse. Heyne has adopted *ἱλασόμεσθα* from the Venetian copy. The Florentine edition, and 1st Aldus, have *ὀφρ' ἱλασσωμεσθα*. The 2d Aldus, *ὀφρ' ἱλασσωμεθ' ἄνακτα*, &c. The first syllables are always short, both in *ἱλάομαι* and the adjective *ἵλαος*, except when either of them forms the first syllable of a foot. In Il. *ά*. 386. the *ι* is long, for the reason assigned. In *β'*. lin. 550. it is short. So also, *ά*. 100 and 147.

492. *—τι πόλιμόν τι*. The *τ* is unnecessarily inserted in *πτόλεμον*. See rule 4.

305. *τίμησόν μοι υἱὸν* should, I apprehend, be *τίμησον ἔμοι υἱὸν*.

515. *——ὄφρα εὖ εἰδῶ* I would prefer to the common reading *ὀφρ' εὖ*, &c. as being more agreeable to the ear.

583. *αὖτιχ' ἕπεσθαι ἵλαος Ὀλύμπιος*. I have said above, under line 444, that I considered both the first syllables in *ἵλαος* as short. In this line, according to the common reading, *αὖτιχ' ἕπεσθ' ἵλαος*, &c. they are made long, which, I think, is inadmissible. By substituting the lenis for the asper, and restoring the elided vowel only, the penult is made long, as being the first syllable of the foot.

# NOTES

ON THE

## *SECOND BOOK OF THE ILIAD.*

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VERSE.

34. Ἀνίῃ I have substituted for ἀνήῃ. Legit ἀνίῃ says Heyne, Lips. Orat. b. et A.

53. βουλὴ has been substituted for βουλὴν according to Heyne's advice. "Recipienda hæc lectio fuit, Bentleio quoque judice, siquidem criticæ rationes sequendæ erant."

124. ὅρκια πιστὰ ταμόντες.—Primum τὰ ὅρκια sunt intelligenda ἱερεῖα, σφάγια, victimæ ad ὅρκον, ad jusjurandum adeoque ad fœdus sanciendum, adductæ ὅρκια πιστὰ, victimæ, quæ cæsæ, fidem faciunt, firmant. Tandem ὅρκια ταμόντες, quod et apud Herodotum occurrit, ut IV, 70. est victimas juris jurandi firmandi causa cædentis. Heyne.

135. —καὶ σπάρτα λέλυνται. See note on v. 141 of the 1st Book.

137 εἵατ' ἐνὶ μεγάροις, recommended by Heyne, for the common reading εἵαται ἐν μεγ. ——

145. Πόντον τ' Ἰκαρίοιο. See Dissertation p 27.

148. Instead of the common reading ἠμύει ἀσταχύεσσιν, I have made the penult long as in the 1st aorist of the same verb. Il. Ϛ', 308.

ὣς ἑτέρωσ' ἤμυσε κάρη ——
– ⏑ ⏑ | – – | – ⏑ ⏑ |

and have cut off the α from ἄσταχυς, as I believe this is the only place where it occurs with this appendage. It is found in Il. ψ'. 598, without it.

182. ὥς ἔφαθ'· ὁ δὲ σύνηκε, — for ὥς φάθ' ὁ δὲ ξυνέηκε —. The reading I have adopted would, I should suppose, recommend itself as being more agreable to the ear.

209. Ἠχῇ I have changed into Ἰάχῃ. The verb ἰάχω has the antepenult frequently long, and as ἰάχῃ is placed at the beginning of the line, the ἰ becomes long in that position, and the metre is not violated.

219. ἐπενήνθει, I have ventured to give for ἐπενήνοθε, considering it as the imperfect by reduplication of ἐπανθέω, *floreo in vel super*. "Miror," says Heyne, "cum in sequioribus scriptoribus ἐπανθέω simili sensu frequentatum sit, pro ἐπιπολάζω non placuisse simplicissimam rationem, fuisse τοῦ ἀνθέω plures formas ἄνθω, ἀνόθω. Unde ἤνοθον, ἐνήνοθον, uti ἐνίπτω, ἐνένιψα, et ἐπανόθω, ἐπήνοθον et ἐπενήνοθον." The form which I have given, appears to me the simplest and most agreeable to nature. The hair of the head was by a very natural analogy, often compared by the poets to the leaves of trees.

253. Ἠ εὖ, ἠὲ, is inconsistent with the metre; to remedy this, I have made the reading Ἠε; the diphthong εὖ being short before another vowel.

262. αἴδοι' by an apocope for αἴδοια, according to Mr. P. Knight's suggestion, p. 46 of his Analytical Essay on the Greek Alphabet.

264. — ἀείκεσσι πληγῇσιν is inadmissible, nor will ἀείκεσι suit the verse. Homer sometimes uses ἀεικέη in the feminine. See Il. ώ. 19. I have, therefore, substituted ἀεικέαις πληγῇσιν.

269. Ἀλγήσας δ' ἀχρεῖον ἰδὼν ———.

Observandum ἀχρεῖος apud *Græcos*, (quum de *homine malo* dicitur,) non utique eum exhibere qui simpliciter sit *non utilis*, sed qui sit *maximè nequam*. Sic apud *Euripidem*, *Med. ver.* 296. ἀεργία significat, non *ignaviam* (ut vulgò vertunt,) sed quicquid *maximè* est *detrimentosum*. Similiter apud optimos linguæ *Romanæ* Auctores, *Augusti* temporibus; *inutile* legitur id, non quod *non utile* modò, sed quicquid *utili* maximè est *contrarium*. Nempe *Exemplum inutile* est id, non quod *non utile*, sed quod *perniciosum* est: et *Servus inutilis* is, non qui *non utilis*, sed qui *omnium nequissimus*, "*Seditiosum et INUTILEM civem:*" Cic. de Offic. lib. 2. "*Hæc tot*" [viz. fallax, malitiosus, &c.] "*et alia plura, nonne INUTILE*" [viz. calamitosissimum] "*est, vitiorum subire nomina?*" Id. ibid. lib. 3. "*Per ignem Excoquitur vitium, atque exudat "INUTILIS*" [id est, noxius] "*humor:*" Virg. Georg. I, 88. ——"*Solertior isto, Sed sibi INUTILIOR,*" [sibi nimirùm perniciem afferens;] *Ovid. Metam. lib.* 13. *ver.* 37. Sic apud *Hirtium*, "*multa Romæ malè et INU-"TILITER*" [hoc est, perniciosè] "*administrari.*" Et apud *Livium*, lib. 3. 33. "*privatus inutilis,*" id est, perniciosus. Et *lib.* 5. *c.* 5. "*Videte quot res quam inutiles* (*i. e.* perniciosæ) *sequantur illam viam consilii.*" Et apud *Ovidium*, l. 2. Pont. Ep. 8. "*inutile fatum,*" id est, detrimentum. Simili ratione, *impiger, improbus, inimicus, immitis, impius, iniquus, infamis, infelix, infestus, impudens*, &c. non eum exhibent, qui sit solummodò *non piger, non probus, non amicus, non mitis*, &c. sed qui sit quicquid *pigro*, quicquid *probo*, quicquid *amico*, quicquid *miti*, &c. omnium maximè sit *contrarium*. Errârunt itaque Gram-

matici isti à *Gellio* memorati, qui, de verbis *quasi incuriosè et abjectè positis* disputantes, istud *Virgilii* reprehenderunt, " *Aut illaudati nescit Busiridis aras?*" illaudati, *parùm idoneum esse verbum dicentes; neque id satis esse, ad faciendam scelerati hominis detestationem.* Nam, ut rectè respondet *Gellius*; " *qui omni in re, atque omni tempore, lau-*
" *de omni vacat, is* illaudatus est; *isque omnium pessimus,*
" *deterrimusque est.*———Inculpatus, *instar est absolutae*
" *virtutis:* Illaudatus *igitur quoque finis est extremae ma-*
" *litiae.*———*Eâdem ratione idem Virgilius* inamabilem *dixit Stygiam paludem.*" Gell. lib. 2. c. 6. Eadem reperias, et penè eisdem verbis, apud *Macrobium, lib.* 6. *c.* 7.

279. ἐπ' αὐτίῳ ἠδὺ— for ἐπ' αὐτῷ ἠδύ. See Il. μ', 424.

282. If what I have stated in the Dissertation be correct, that the σ ought never to be doubled to support the vowel, neither the common reading, in this line, viz. μῦθον ἀκούσαιαν, καὶ ἐπιφρασσαίατο βουλὴν, can be allowed to stand, nor what was given by Barnes, viz. ἐπιφρασαίατο, because in this latter, the syllable φρα must be short. I have changed the verb, with some hesitation, to the optative of the imperfect, which does not violate the metre, and is, as to time, sufficiently correct.

313. ὑποκιπτηῶτις,— I have changed into ὑποκιπτητότις, the genuine form of the participle, as the penult is the first of the foot, and must be lengthened in pronunciation.

318. ἀρίδηλον for ἀρίζηλον, according to Zenodotus.

325. ἶσον, an unusual word, has been changed into ἴσον.

328. The particle γε has been added to ἡμεῖς, to remove the double σ from τοσαῦτ. " In Mori," says Heyne," erat ὡς ἡμεῖς γε τοσαῦτ."

332. αὐτόθι, ἴσχειν,— for αὐτοῦ, ἴσχειν.

346. τούσδε δὲ ἴα,— The δὲ in this line seems to be quite unnecessary, and renders the verse unharmonious. It has been omitted in the text.

393. ἄρχιον ἐσσεῖται φυγέειν, the common reading, I have changed into ἄρχιον ἐκφυγέειν ἔσσεται, as I can conceive no reason for such a formation as ἐσσεῖται. The præposition, it is probable, had been omitted before the verb, and then, to make the verse complete, one of those violent changes was made upon the future of εἰμὶ, which occur so often in Homer's Poems. The reading which I have given, is, I imagine, the genuine one.

399. καπνίζοντο, for καπνισσάν τε. As the double σ is inadmissible, and as the penult cannot be lengthened without it, I have changed the verb into the imperfect middle. It appears to me, that the middle voice, even were there no other reasons for the change, suits better with the agents and the act itself. καπνίζω, I should suppose, must signify, I raise a smoke or kindle a fire for *another* to dress victuals. καπνίζομαι, I kindle a fire to dress victuals for *myself*.

465. 7. Καμάνδριον, &c. for Σκαμάνδριον. See Prosod. Gr. p. 22.

FINIS.

Excudebat C. Stewart.